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THEOLOGICAL SEMINARY

THE

# Missionary Review of the World

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# THE HAWAIIAN ISLANDS

Longitude West from Greenwich

Scale of Miles
0 2 4 6 8 10 15 20 30

OAHU
HONOLULU
Kahuku Pt.
Waialua
Waialua Bay
Waimea
Waimea Bay
Kaena Pt.
Makua
Mokuleia Bay
Kahuku Bay
Kaula Pt.
Lahilahi
Waianae
Waianae Bay
Nanakuli
Pearl Harbor
Honolulu
Diamond Head
Honolulu Harbor
Mokapu Pena.
Mokolea
Kaalua Bay
Kaneohe Bay
Barbers Pt.
Manapua Head

Kauai Channel

MOLOKAI
Lae o Ka Laau
Maunaloa
Kalaupapa (Settlement)
Kamakou
Halawa Pt.
Niki
Waikuku
Kaunakakai Harbor
Pukoo
Kaunakakai
Pailolo Channel

LANAI
Kaena Pt.
Awalua
Wahe Pt.
Kaholo
Kaumalapau
Manele Bay
Manele
Kamaiki Pt.
Onapuka
Kealaikahiki Channel
KAHOOLAWE
Kealaikahiki Pt.

MAUI
Kekaa Pt.
Lahaina
Olowalu
Papalua
Honuaula
Pahoia
Makawao
Kula
Haleakala
Kaupo
Kaupo Gap
Kaupo Landing
Kaupo Pali
Kaupo Pali
Kaupo Gap
Kaupo Landing
Kaupo Pali
Kaupo Gap
Kaupo Landing
Kaupo Pali
Kaupo Gap
Kaupo Landing

THE

# MISSIONARY REVIEW OF THE WORLD.

*Old Series.* VOL. XXIV. No. 9. | SEPTEMBER. | *New Series.* VOL. XIV. No. 9.

## JOHN ELIOT, APOSTLE TO THE RED INDIANS.

BY THE EDITOR-IN-CHIEF.

This man, one of the pioneers, belongs in the same rank with Raymond Lull and William Carey, Robert Morrison and Samuel J. Mills, John Williams and James Wilson, John Vanderkemp and Henry Martyn, Allen Gardiner and William G. Schauffler, Alexander Duff and Alphonse La Croix, John Wray and Keith-Falconer, Peter Greig and Samuel Kirkland, David Livingstone and David Brainerd.

John Eliot was born in Nasing, England, at the beginning of the seventeenth century, 1604, and died in Roxbury, Mass., in 1690, at the ripe age of eighty-six, lamented by all New England, his death, even at that extreme and exceptional limit of life, being felt to be a public calamity. This is itself a sufficient tribute to his character and career.

He was graduated at Cambridge University, at nineteen, and ordained as a minister of the Gospel by the non-conformists; in 1631 he removed to Boston, and the next year became congregational pastor in Roxbury, where for almost threescore years he lived and labored in the spirit of an apostle.

That with which we are now mainly concerned is his life work among the Indians, which is the more worthy of record and emulation, as incidental and complemental to the busy life of a pulpit and parish. It both demonstrates and illustrates what one man can do, without separating himself from his chosen calling or entering an entirely new sphere of labor, by simply using the opportunity which lies next him; and it further proves that there may be large exertion without exhaustion, multiplied and manifold labors without premature death or even decay of faculties. As pastor Harms at Hermannsburgh was an example of a parish clergyman, organizing a great foreign mission work inside parish limits, pastor Eliot was an example of a busy minister, in himself uniting the charge of a pulpit and parish with personal work among what was essentially a foreign people, thus conducting foreign mission work on home territory; acquiring the language and adjusting himself to the customs of a strange community, becoming to the Indian tribes preacher, teacher, and translator, and all else for which we look in the most accomplished, industrious, and successful foreign missionary. These facts and features mark John Eliot as a unique subject of study in the department of missions.

The way he was led into this work forms part of the essentials of the history. He looked upon the Indian tribes as portions of the lost tribes of Israel, and hence was peculiarly drawn toward them. Moreover, he saw a new civilization landing on American shores and pushing the original inhabitants and possessors of these domains further and further before it, and then leaving them to suffer as victims also of spiritual neglect. The stronger and dominant races always naturally subject the weaker, and the tendency is always to treat subject races with carelessness if not with contempt. It is a historic law, however unjust, that inferiors can only be held in subordination by being kept in ignorance and degradation. The nightingale's song will not be heard in the cage unless the bird's eyes be put out; and as soon as the serf or the slave begins to see the possibilities of freedom, he can no longer be content behind his bars. Hence subject races have always been kept down by being kept in ignorance, or at least left to virtual barbarism, as was the course of Russia with her serfs, and of America with her slaves.

Eliot had too big a heart to leave these poor Indians alone in half savagery and total unregeneracy. Scarce dreaming of any large work among them, he took one step at a time. To reach them at all he must get some knowledge of their language, and with the aid of a captive Pequot, he studied their strange tongue, and began to preach to them, at first with an interpreter's aid; meanwhile beginning his work as a translator by clothing the Decalogue, the Lord's Prayer, and many leading Scripture texts with their own familiar words, and seeking fitness to address them without an interpreter's aid.

In 1646, when he had been but fifteen years in America, he made the first visit to the Indian camp, near Newton, and preached to the Indians in the wigwam of Waban, their chief. *This was the first sermon ever preached in North America in a native tongue.* It was in many respects a memorable service. It lasted three hours, and from the first the smile of God was upon the work. The Indians proved no indifferent auditors. They wearied him with questions which showed that the Gospel message had found a good soil. A fortnight later, at a second visit, an old warrior, weeping, asked if it were not too late for him to come to God; and when, after a fortnight more, the Roxbury pastor again found time to come to the camp, the interest in his message was so deep and so widespread that the enemy of souls was bestirring himself and on the alert to hinder the work. The powwows—the conjurors, or juggling priests—were violently opposing Mr. Eliot and inciting hostility in the tribe. But the spirit of God was helping while Satan hindered. Waban himself was so moved that he gathered his Indians about the evening camp-fire, to talk about these new and wonderful words and the story of the cross.

John Eliot had put his hand to the plow, scarce realizing what he was doing, but he could not look back. He must guide the plow to the end of the furrow and the limits of his field. He saw, as Duncan did at Metlakahtla, that civilization must be the handmaid of evangelization, and instinctively he felt that a community must be formed of those who had heard, and were inclined to heed, his Gospel message, and so he took his next step as God seemed to lead. On the site of their camp ground, four miles from Roxbury, they were formed into a settlement, to which was given the name "*Nonantum*" (Rejoicing)—now called Brighton—and Eliot's sagacity and tact were used to encourage the Indians to adopt the forms and fashions of civilized life. A simple civil state was set up, with a court over which an English magistrate presided, under appointment by the general court of the colony, and social and industrial improvements, as well as religious doctrines and duties, were embraced in the training of Eliot's "Praying Indians."

The Roxbury self-constituted missionary was courageous in his work, and, when opposition threatened to reach the point of personal violence, he calmly faced the powwows and hostile head men, and said, "I am doing the work of the great God: He is with me; touch me if you dare!"

Neponset was another place of meeting with the Indians, whose chief was the first sachem to whom Eliot preached. A sachem at Concord got his people to petition for similar privileges, and a teacher was given them. In 1648, Mr. Eliot visited Pawtucket, and a powerful chief and his two sons gave evidence of true conversion and sought to induce Eliot to come and live with them. Another chief, sixty miles off, not only besought him to visit his people, but sent an escort of twenty warriors to guard him on the way. It was a weary journey, involving much exposure; a large part of the time he was obliged to travel in wet clothes. But with the spirit of Paul he rejoiced in sufferings and privations which enabled him to fill up what is behind in the sufferings of Christ for the sake of His body—the Church.

It was thought best that all Eliot's praying Indians should be gathered in one settlement. His converts were formed into a church in 1660, but his plan of gathering them all into one mission settlement at Natick failed, and thirteen other towns of praying Indians were formed. After twenty years of direct labor, he had, in 1674, eleven hundred converts under his immediate care, and more than twice as many more were scattered through Massachusetts, and on Nantucket and Martha's Vineyard, under others' care, but whose conversion is traceable to him. He gave attention to teaching and training natives for preaching and teaching, and lived to see twenty-four of them heralds of the Gospel.

His translation of the Bible has made John Eliot famous. The

New Testament was first issued in 1661, and the Old two years later. This Indian Bible is the *first printed in America*. Edward Everett said of it, that the history of the Christian Church contains no example superior to it of resolute, untiring, and successful labor.

He translated also "Baxter's Call" and other practical religious works. He also prepared an Indian grammar, primer, psalter, and catechism. The sentence he wrote at the end of the grammar has become as famous as Carey's motto: "*Prayer and pains, through faith in Jesus Christ, will do anything.*"

He was a great-hearted man. His charity to the poor is one of the marked features of his unique personality. Nearly all his salary received from England he gave to the Indians, and on one occasion the parish treasurer tied up the money due him in a handkerchief with hard knots, to keep him from giving it all away on the way home. In the first house he visited he found such poverty and sickness that he could not withhold relief; and as he could not untie the knots, he left them the handkerchief and all it held, saying: "Take it; God seems to mean that you shall have it all."

He kept up his pen work to the last. And, when age and its disabilities kept him from longer visiting his beloved Indians, he asked certain families to send him once a week their negro servants, that he might teach them the Gospel. His wife died three years before him, and his own last words were, "Welcome joy!"

It is hard to believe that such a man could be maligned and aspersed even by his own countrymen; but it was so. Both in old England and New England his beautiful and self-denying work was ascribed to ambition and greed—it was a money-making scheme; and the conversion of the Indians was a mere fable. Persistency of work, constancy of faith, heroic silence conquered; and before the middle of the century he had won the good opinion even of detractors, and a society for the propagation of the Gospel in New England was formed, which sent him £50 a year to supplement his £60 stipend as Roxbury pastor.

At South Natick—a town whose history dates from Eliot's coming, in 1651, with a band of praying Indians from Nonantum, and where his monument stands in the cemetery—his descendants met on July 3d, of this year, to keep the two hundred and fiftieth anniversary of the event just referred to. The exercises occupied the day, and included a welcome from Rev. Leverett R. Daniels, of the Eliot Church, with a response; an oration on the distinguished missionary, by William Sidney Eliot, Jr., of Chicago; an address on his work at Roxbury, by Dr. James De Normandie, his successor; an oration on Rev. Jared Eliot, by William R. Richards, Esq., of Boston, and various other exercises both interesting and appropriate.

There is much in this notable history that has never been, and

never will be, written. And for two reasons: first, because much of the best part of a life is among the secrets of God, not to be divulged to men but belonging to the *arcana;* and, secondly, because the highest charm of a God-filled, spirit-anointed life is too subtle and etherial to be caught by the pen and fixed on paper. The pen, like the pencil, may give us form and color, but never fragrance. There is about a life a savor that is evasive, as to all description, but none the less pervasive, as to influence. John Eliot broke on his Lord's feet an alabaster box of ointment very precious. Its value only God knows, or what it might have been sold for in the markets of the world, if the same precious treasure of industry, genius, enthusiasm, had been for sale for commercial purposes. But the fragrance of the outpouring of this lavish heart treasure "fills the house" to this day; and tho it can not be caught and bottled up in biography, we feel its pervasive influence. The secret of such service is not so hard to find as it is to follow. It is all embraced in that one word "Love"—for love means preference for God and for man, above self. It is therefore the soul of that self-effacement which is the condition of service to others. To empty ourselves of what is selfish and self-absorbing, is to be prepared to recognize and respond to the destitution and degradation which in man constitutes God's high appeal for a self-denying usefulness.

*From a Photo by Dr. W. A. Briggs.*

MARTYR OR MISSIONARY ROCK, JAPAN.

Upon this rock Christians were murdered during times of persecution.

# THE GREAT AWAKENING IN JAPAN.

BY REV. THEODORE M. MacNAIR, TOKYO, JAPAN.

A Buddhist monk recently remarked to a missionary: "Buddhism is now at its height [lifting his hand to his head], and Christianity is down here [by the knee]; but by-and-by Christianity will have made such progress that the two religions will be on the same level. They will then be united in one, and I shall become a Christian."

It is unusual in such a quarter to find so frank a recognition of the trend of current events and the confession that Buddhism is seriously threatened as the leading religious influence among the Japanese. Nor is the time of its surrender to Christianity so very far distant, if one may judge of the probabilities by what is now transpiring. The churches in Japan have shared with Christians elsewhere in the feeling that the opening year of the century should be signalized by an especially earnest effort to reach the masses with the Gospel message, and plans to this end were forming as early as the spring of 1900. Some of them were distinctly denominational, others were more general in character, one in particular which bears the name of the Evangelical Alliance. Under these several auspices special preaching services have been held throughout the country during the winter and spring, and are continued with increasing interest and promise. But the movement as conducted for six weeks past in the city of Tokyo, and with denominational differences wholly forgotten, has been of peculiar significance, and is producing results unparalleled in the history of Protestant Japanese Christianity.

At a meeting of pastors and missionaries held in April it was decided to try the experiment of concentrating effort for a fortnight upon one of the more densely populated wards of the city, in the hope that the impression already created might be deepened and its influence extended. Six of the churches in this quarter, Presbyterian, Baptist, Methodist, etc., were selected for nightly preaching, and the most central of them for a gathering of workers every afternoon for concerted prayer and the hearing of reports. In each of these churches, and in others that were added to the number as the work progressed, volunteer bands of Christians were organized numbering from five to twenty or upward. The members undertook to devote a large part of their time from day to day to promoting the success of the movement through personal attendance upon the meetings, and to making appeals to neighbors and friends, and carrying invitations and literature from house to house in the districts severally assigned them. They would start early in the morning, to make sure of finding the people at home, and then as night drew on one might see little groups here and there at the crossings of important streets, distributing printed notices of the meetings to all who passed and pointing the

way to the nearest meeting-places. To further advertise the movement, colored posters were prepared and placed conspicuously about the ward. These were fifteen by eighteen or twenty inches in size, and were printed in a variety of colors with two flags crossed at the top—one the flag of Japan and the other that of the crusaders.

The meetings grew in interest and importance from the outset. They were characterized by the direct preaching of the Gospel, rather than by lectures about Christianity, and by a spirit of earnest attention on the part of those who attended. There was no undue excitement, either among persons bent on creating disturbance or by believers carried away with the enthusiasm of the movement. Night after night when the sermon was ended, and the invitation given for those who desired to become Christians, or to enter seriously upon the study of Christianity, to indicate the fact by rising or holding up the hand, sometimes half a dozen, sometimes ten, twenty, thirty, fifty would respond. In one case there were as many as seventy-seven, in another over ninety. The names and addresses of all such were taken, and they were asked to remain for immediate personal interviews and that arrangements might be made for their further instruction.

Many of these "deciders," as they are called, or "inquirers," had come to the meetings at the invitation of Christian acquaintances or of the volunteer bands, but others were as certainly led of the Spirit apart from direct human instrumentality. Parents came with children who had been at the daily children's meetings and told at home of what they had heard there. The effective influence of friendship was signally illustrated. Here sat a woman seated with two or three of her neighbors on either side of her, and she praying for them almost audibly as the service progressed. At the end their names were enrolled as "inquirers." At one of the meetings there was present a Christian of high standing in the community, and seated beside him a gentleman whose time he confessed to have "borrowed." He had asked for two hours of the friend's evening, and had then brought him to hear the address of a prominent Methodist pastor given in a Presbyterian pulpit and with the after-enforcement of the appeal made by a layman member of Parliament. One of the most earnest promoters of this whole union movement is a man who has held important positions abroad under the government; and no less keen is the interest manifested by the president of the lower house of Parliament, a Presbyterian elder.

Besides the nightly meetings in the several churches there has also been wayside preaching, and persons of prominence have participated in it, ladies even accompanying the evangelists to help with the singing and in distributing invitations and literature. There have even been university graduates among the speakers. On these occasions banners were carried stamped with a red cross, the symbol of salvation,

and with appropriate Chinese characters, also huge paper lanterns similarly decorated and fastened to long bamboo poles. No objection has been made by the police to this open-air method of work, except in one or two instances when the spot chosen for making a stand was in a street too narrow for the purpose and the service became so "popular" as to interfere with traffic.

A unique opportunity offered in this connection. A large Buddhist temple replacing one that was burned had just reached completion, and was to be formally opened by the Lord Abbot of the sect to which it belonged. The temple stands in a part of the ward which is completely surrounded by canals, and can only be reached by crossing one or other of the dozen bridges which lead to it. Thousands of Buddhist worshippers were expected to attend the opening exercises during the three days they were to last. In order to reach these people a band of Christians was stationed on each of the bridges with notices of the meetings and a supply of suitable tracts. A hundred thousand copies of one tract in particular were printed for use during the festival period. A great many people were in this way notified of the meetings, and the invitations and tracts were received with almost uniform courtesy and interest. The rudeness and personal violence which Buddhist threats had rendered by no means improbable were experienced in but one or two instances, and then without serious results.

The afternoon meetings for prayer and conference were attended by increasing numbers from day to day, until on the Sunday closing the second week over eight hundred persons were present. Clearly the special efforts should not end at this point, as had been intended, and they were prolonged for another week, with the result for the whole period of twenty-two days that a total of over eleven hundred "inquirers" was reported. Some of these were residents of other parts of the city, but by far the greater number belonged to the single ward within which the union effort had thus far been confined.

Naturally an experience so remarkable and, as many confessed, "beyond all expectation," would extend its influence to other districts. An evangelist whose work lies in a locality six or eight miles distant, on going one Sunday evening to his preaching-place, was surprised and delighted to find, not the usual audience of fifteen or twenty people, but a crowded house, and at the close of the address seventeen became *kyudosha*, or inquirers.

When the three weeks' effort was concluded in one ward, it was taken up simultaneously by the Christians of two adjoining districts lying to the north and south of it. In one of these the result in ten or eleven days' time—half the former period—reached again a total of over one thousand. Night after night in the larger churches hundreds of people came together, until it became necessary to close the

doors in obedience to the laws against overcrowding. At a large mission school situated within this district a series of meetings was arranged for the students, and a class of nearly forty inquirers was organized at the close of the very first service; and at a Gospel temperance meeting, also held in connection with the general movement, the outcome was alike gratifying. The address was given by a prominent Japanese gentleman who before he became a Christian was at times very intemperate. He told how the grace of God had enabled him to break from the tyranny of the taste and smell of liquor, and then asked any who desired to escape from the same dreadful bondage to indicate the fact in the usual way. Immediately up went scores of hands, and a large part of the audience retired to the galleries for *shitsumon*, or inquiry, the Christians remaining below for a season of prayer.

In pursuance of the general plan of the movement, as the work drew to its close in this second district, it was entered upon in another quarter, where in turn it has exhibited results that are even more phenomenal than those already described. Here again the thousand point was reached in half the previous time—namely, in six days from the beginning. And a similar or greater awakening is looked for in still another section where there is an enormous student population, and which contains, besides the several churches, the headquarters of the flourishing Young Men's Christian Association.

Two or three facts are particularly noteworthy in connection with this remarkable series of events; one, that the work is clearly of the Lord, and as such is destined to extend, not only throughout the capital, but elsewhere over the empire. In some places, notably the neighboring city of Yokohama, it has already a fruitage of between seven and eight hundred, which makes a grand total for the two cities of well over four thousand enrolled inquirers. A further fact is that, so far as human instrumentality is concerned, this is diversified to an unusual extent. There is no single individual (like Mr. Moody, for example) in whom the personal influences of the movement can be said to center. Indeed, personality as such seems to have been entirely lost sight of. Pastors and evangelists, missionaries, Bible-women, students in mission schools, ordinary church members, have all worked together with no one person or group of persons standing out preeminently above the others. Furthermore, the interest is of the nature of a harvest, and this gives the greater assurance of a substantial ingathering into the churches in the weeks and months to come, as the effort is followed up by the regular church activities. It has been for many simply the time of decision, those on the one hand who are already asking for baptism, and others who also acknowledge having heard much concerning Christianity before the meetings began. This fact of antecedent seed-sowing was gracefully referred

to by one of the Japanese pastors who said, pointing to two of the older missionaries, "This outpouring of the Spirit of God, and these happy results, are God's answer to the prayers and labors of these brethren and of their Japanese associates in the ministry for over a quarter of a century, and we who are younger in the faith and service rejoice that we are deemed worthy to run in the same race and share in the triumph."

## THE BONIN ISLANDS.

BY REV. CAMERON JOHNSON, KOBÉ, JAPAN.
Missionary of the Presbyterian Church (South), U. S. A.

About one hundred years after Columbus discovered America an adventurous Japanese sailor named Ogasawara was carried by a great tempest away from the coast of his native islands far to the southward, and after days of tossing upon the angry deep he fetched up at a cluster of uninhabited islands. Thus it was that he became the first discoveror of the Bonin Islands, which lie five hundred and eighty miles almost due south from Yokohama, Japan, and about one hundred and ninety miles north of the tropics. When calm weather came again he set sail as best he could for his native islands, and we know of no subsequent visit he paid to those he had discovered. They seem to have become but a name to his countrymen, who designated them on their maps by the characters which were pronounced

NATIVE HOMES IN THE BONIN ISLANDS.

BANANA AVENUE, BONIN ISLANDS.

Mun-nin-to (meaning No-man-land). This was afterward corrupted into Bu-nin-to, and then shortened into the present form, Bo-nin. For more than two and a quarter centuries we hear little of them, except that they were visited from time to time by whaling ships which touched there for water and fuel, and a legend says that it became a place where whalers and pirates hid their treasures, a mass of stones on one of the islands to-day giving its silent tho doubtful testimony in support of it.

The modern history of the islands dates from their rediscovery in the year 1827 by one Captain Beechey, a British sea-captain, who was out in search of the John Franklin expedition. He formally took possession of them in the name of King George, and nailed a copper-plate to a tree with the statement thereupon, and gave names to the various islands, there being three distinct clusters, each cluster having three or four medium-sized islands and numbers of rocky islets too small to be habitable by man.

He notified the British Consul in Honolulu of his discovery, and three years later a small vessel was equipped with a motly crew of stranded seamen and natives, supplied with a few cattle, fishing and farming implements, who came to settle the islands in 1830. Twenty-three years later Commodore Perry, U. S. N., touched at the islands, encouraging the settlers whom he found there, giving them assistance of various kinds, and the living record of his visit to-day remains in

the person of Horace Perry Savory, for whom the Commodore stood godfather at his baptism during his visit.

The settlers were mostly of European extraction, and many nations have contributed a man or two to the settlement. The names indicate American, English, French, Danish, Portuguese origin, besides several nondescripts. Foremost among them were an American named Nathaniel Savory, a native of Bradford, Essex County, Mass., three Englishmen named Webb, Gilly, and Robinson, and a Portuguese named Gonsalves. The settlers to-day are mostly descended from these forefathers.

The islanders lived in prosperity and comfort, gaining an abundant living from the well-nigh inexhaustible multitudes of sea-turtles and fishes, besides raising goats, poultry, and crops from the rich soil of the islands. They procured wives from among the natives and half-breeds of Guam, and in no case is there a record of a mother being a pure-blooded European woman. Hence the Bonin Islanders are a mixed race, and are peculiarly a Eurasian colony.

In the year 1876 the British government formally ceded the islands to Japan, and since then the Japanese colony has become too large for the islands, numbering now about three or four thousand souls. The Japanese have brought in their train the usual diseases and hard problems that accompany the Asiatic in all his travels, and there has been no little friction between them and the descendants of the original settlers. These have now dwindled to such an extent, and so much advantage has been taken of them by the shrewder and more unscrupulous Japanese, that now they have but little property left. The chief occupation of the men has been hunting seals and otters, shipping as hunters in the various schooners that used to touch there every spring, coming from Japan and various of the American Pacific ports. They have been sought after from year to year, for they are considered crack shots with the rifle, enjoying a reputation in this line as broad as the Pacific itself. But even this is now a glory of the past, for the seals have become almost extinct, so that they hardly make back in a whole season the advance pay which is given them before embarking.

The problem that confronts the Bonin Islanders to-day is a choice of three things: (1) emigration; (2) absorption by the Japanese element; (3) extinction. Two of the men went to visit Guam last year, after they had heard that it had been taken under the American flag, but they returned with no flattering report, so that others are not disposed to look to Guam as a desirable change. Some of the younger men have taken to themselves Japanese wives, as they are too nearly related among themselves (everybody being "cousin" to every one else) to intermarry further. A few of the younger generation have left to seek their fortunes in the great wide world outside.

The history of missionary work among the islanders dates from a chance visit of the Rev. F. B. Plummer (Church of England) in the year 1877. He became interested in the islanders and took several of the young lads to Japan, and put them in a mission school. They remained only long enough to gather a small knowledge of books, and returned to their island home. The one who made the most of his advantages was Joseph Gonsalves, a very earnest and pious young man, now about thirty-one years of age. He is the regular catechist and representative of the Church of England (S. P. G.) in the islands, and devotes his entire time to the good and uplifting of his fellow-islanders. He teaches the children in school every day, and holds service and Sabbath-school on Sunday. About once a year he comes up to Japan for further study, and has the hope of one day being an ordained evangelist or pastor. He has suffered persecution for the name of Jesus, and his life shines with no uncertain light. Tho a young man in years he is rich in experience, so that all the islanders look up to him, and come to him with all their troubles and sorrows, and regard him as their Solomon.

There has never been a resident foreign missionary in the islands. In the year 1895 Miss J. N. Crosby, of the Woman's Union Mission in Yokohama, went for a six months' visit to the islands, and won the affection of the women. The writer followed, and remained six months in the winter of 1895–'96, making a later visit of six weeks in the summer of 1899. Bishop Awdry paid his first visit to the islands in the spring of 1899, and while there confirmed fourteen, the total number of those confirmed being now eighteen, and of those baptized, fifty-three. The average attendance in Joseph's day-school is fifteen, but some of his pupils are now in the mission schools at Kobé. Since the year 1894 there has been an annual visit paid to the islands by members of St. Andrew's Mission, Tokyo. They have baptized those ready for baptism, and have cheered and helped the little band of Christians on the islands.

In former days the men of the Bonins were notorious as heavy drinkers, often distilling their own liquor from sugar-cane and bananas and other products, but the writer formed a temperance society among the men during his visit four years ago, and now the drunkard is the exception rather than the rule. I have found them eager for education, and soon after my departure they sent up to Japan and had the necessary heavy timbers shipped down, and built for themselves a substantial building, which is used for school on week-days and church service on the Sabbath. This they did entirely at their own expense, and at a cost of four hundred and twenty-five dollars (Japanese).

Remember to pray for this little flock of sheep, far separated from Christian fellowship, and surrounded, as they are, by many of the devices and temptations and assaults of the devil.

# THE INDIA OF TO-DAY.

BY REV. H. M. LAWSON, PH.B., AHMEDNAGAR, INDIA.

Missionary of the American Board, 1893–.

This is a time of great religious unrest and turmoil among the educated and thinking classes in India. This has been brought about by the introduction of English education and the study of English literature, by the introduction of Western civilization, by contact with Europeans, but most of all by the teaching of the missionaries. In the educational institutions of the missions we make it a rule that every student who attends shall become acquainted with the life, character, and claims of Jesus Christ.

Any Hindu who comes to know about Christ can not go back and be an orthodox Hindu again. He has caught a glimpse of something better, so that the old religion can not satisfy him. Still, he fights against the idea of becoming a Christian, and seems to consider that the last method to be chosen to get ease of conscience. Perhaps he seeks to revive the ancient Hinduism, which he thinks is purer than the present, and joins the Arya Samaj. Or more likely he seeks to ease his conscience by a compromise with Christianity, accepting Jesus as one of the great religious teachers of the world, and he joins the Brahmo Samaj or the Prarthana Samaj. These organizations make great claims for themselves, such as the following, which I heard Mr. Nagarkar make after the Parliament of Religions:

> Christianity must give up its claim to be the one absolute and universal religion of mankind, and come down and take its place with the other great faiths of the world. The universal faith of the future will combine the good points of every religion, and of that new liberal faith of the world the Brahmo Samaj is the exponent.

These persons are highly delighted when Max Müller or some other Westerner points out some good feature of the religions of India. They clung tenaciously to Max Müller's skirts in seeking to prop up the old religion. Professor Müller had been supposed by them to be as much of a Hindu as he was a Christian, but before his death he wrote a letter to the leader of the Brahmo Samaj, urging its members to take the Christian name. No one can say now that he considered Hinduism as good as Christianity. The advanced Brahmo Samajists hold practically a Unitarian position. Here is an extract from their organ, *The New Dispensation*, of Calcutta, which is very interesting as showing the effect which the preaching of Christ is having on India:

> It is an undoubted fact that the moral code of Christians and even the personality of their founder are finding an increasing acceptance with the better classes of the Hindu population in the advanced presidencies of Bombay and Bengal. The officials chosen from the educated Hindu community are about as free from current religious practises as

the English themselves, the growing public spirit among all classes has an unmistakable likeness to what is done by people in Christian countries, and the Bible is read in places where its very name was tabooed half a century ago. The life and character of Jesus Christ are studied with genuine reverence, and it is not an unusual thing to find a likeness of Christ hung up in the parlor of an educated Hindu householder. Our determination is to take the universal principles of spiritual life inculcated by Christ himself. Thoughtful Hindus, however, always make a distinction between essential spiritual Christianity and the theological ecclesiastical system which is popularly preached as such.

The Christian missionaries in India are generally accused by the Hindus of bigotry. Here is a specimen:

The grievous blunder of the Christian missionary movement lies in its dogmatic aggressiveness, a spirit of antagonism toward all other religions, which soon graduates into bitter denunciation. But it is useless to preach these elementary truths to Christian missionaries. The failure of their missions makes them rather sour tempered, and prevents them from looking on things from the correct standpoint.

The reason for this accusation of bigotry is that the missionaries present Christ as the incarnation of God and the one divine Savior of the world. This the Hindus do not like. They say: "We have our incarnations and Christians have theirs. The Christian incarnation differs somewhat from ours, but the general object of all incarnations is the same, hence there is no reason that we should give up our own and accept Christ alone." Even as enlightened a man as Mozoomdar says: "Many educated Hindus honor the character of Christ and really love him, but their repugnance to what is known as popular Christian theology is complete." By this theology he means the divinity of Christ and the atonement. If this is bigotry I do not see how the missionaries are going to help being bigoted. The Hindus are willing to add Christ to their pantheon or put Him on a level with Buddha and other religious teachers. Hinduism tries to swallow up every religion with which it comes into contact. It is omniverous. It is now trying the same process on Christianity. Will it succeed? The Brahmo Samajists make the claim that because they are Orientals they can understand the Oriental Christ and interpret him far better than we Occidentals. They also claim that, in common with the Unitarians and the Universalists of the West, they have the great liberal faith of the future. They claim to suck the honey from every system of religion, but practically their religion is a compromise between Hinduism and Christianity. Neither it nor the Prarthana Samaj are making any great progress, and they depend for their life on the activity of the surrounding missionaries. They indicate, however, that the great controversy of the future will not be between Christianity and heathenism, for the latter will die of itself with the incoming of popular education and the introduction of Western ideas and civilization. The caste system, too, will ultimately succumb to

the forces that are now slowly undermining it. But the great controversy of the future will be between orthodox Christianity and a species of Unitarianism represented by these Samajes on the one hand and by the Mohammedans on the other. The preaching of the Cross is still "to the Jews a stumbling-block and to the Greeks (and educated Hindus) foolishness."

It is a study to observe the effect of Christian preaching on the Hindus. If we hint at the evils of caste or the degrading effects of idolatry, they say:

> You would point us out our superstitions and show what evil they bring upon us. You would throw dirt on us to induce us to join your ranks. You rather alienate our sympathies by this policy. One great defect which we find in you as a class, and which makes us resent your advice from time to time, is that you are often dogmatic in your assertions. Thus you maintain that there is the truth and nothing but truth in Christianity, while there is hardly any particle of truth in other religions. You assume that you have come to know all the inscrutable ways of the Almighty which, after all, feeble mortal can never aspire to do, and you try to correct the defects in other religions from your own standpoint, supposed to be invulnerable.

Even in the case of so broad-minded and sympathetic a presentation of Christianity as that given by Dr. Barrows, a prominent native editor remarks:

> These lectures were one and all rhetoric and nothing else. They were luminous with learning, but no one need think anything of them, and as to the dogmatic assertions of the superior merits of Christianity, which Dr. Barrows made, why even a converted native street preacher of that religion could have sufficed very well, and there was no need for a learned divine being specially sent from America for that purpose.

When men's hearts are evil, and they prefer darkness rather than light, they will not accept the truth, no matter in what an attractive garb it may be presented.

But the above represents only the feeling of a certain class toward the missionary. There are many others who are coming to realize the great debt which India owes to the Christian missionary. A prominent Hindu recently wrote: "I know that it is the fashion in some quarters to cry down the missionary, and to ignore the debt of gratitude we owe him for what he has done and is doing. If to-day there is an awakening among us on the subject of religion and society, it is largely due to him. Christian missionaries have also helped to educate us and revive our vernacular literature. While we were prating about industrial reform, a Christian missionary, Rev. James Smith, of Ahmednagar, has put his hand to the plow and shown us how to do it. The moral is that it is pseudo-patriotism which leads some misguided men among us to point the finger of scorn to the Christian missionary. Tho we may not exactly accept all he says,

there are some matters where we may all be wiser and better from the inspiration of his example and light of his teachings."

The report of the American Marathi Mission for 1899 says:

> In India there is a new and active life which is causing great change. Sometimes it develops normally and healthily, sometimes it is resisted and twisted. But even those who thus deal with it are irresistibly borne somewhat forward by the general movement. Analyzed by a sympathetic Christian missionary, the new life in India may be described as in general a movement toward Christ and the Christian standard, but where a pronouncedly religious expression is required, it is not a movement toward Christendom, or toward the expressions and institutions which Christianity has taken on in the West. To one who realizes the immense gulf between the East and the West this is not strange, probably it is not to be entirely regretted. As the East comes under the influence of Christian ideas it may avoid some of the mistakes which the West has made. It is in danger of making other mistakes of its own.

There are many indications of this new and abounding life. They are manifest in educational changes, in social changes, in political ferment, in religious advance. In some communities the advance is more marked than in others; but in all—Hindu, Mohammedan, Parsee, Christian—large numbers are thinking new thoughts, are seeing new ideals, and are beginning to talk these things over. The young men are getting an English education, and are beginning to think in a Western way. Female education is still in its infancy; but when one comes to know the position of women in India, it is a most remarkable thing that the idea of female education has taken as much hold as it has. In Baroda, a large native state of western India, in 1875, there were only two girls' schools with twenty-two pupils; now there are one hundred and eight such schools, with over nine thousand pupils, besides many girls attending boys' schools.

### LITERATURE—GOOD AND BAD.

Within a generation the press has become a mighty power in India. There are dailies in the large cities, and weekly papers in English and the vernacular abound. This periodical literature shows that the quality of the new life is of mixed soundness, and does not average high. Some papers are of sterling worth; many are edited by immature young men; some by reactionaries. Well-informed and discriminating people might differ in their estimates whether on the whole the influence of such a press is good or bad.

If the right kind of literature could always be put into the hands of the young men of India it would be an immense blessing.

Dr. F. B. Meyer, on returning from his recent tour there, speaks of the black sewer of pernicious literature that is pouring into India. There are one hundred and ten weekly newspapers published in the vernacular, which have a distinct bias against Christianity and the

settled order of Christian civilization. In Lucknow and Cawnpore fifty presses are turning out tons of impure and infidel literature. Buddhist priests translate infidel tracts to counteract missionary teaching, and not a student leaves the University of Madras without receiving a packet of infidel literature. The old religions of India, mighty as they are, are crumbling away before the progress of education, and many a student, in passing through college, loses all his religious belief. Then, when the soil should be ready for the Christian missionary, the infidel steps in and sows tares, and the great fight of the coming century will not be against misbelief, but unbelief. To pour in a flood of Christian literature, says Mr. Meyer, is the only way of saving India to Christianity, and perhaps to the English crown.

Another evidence of the new life is the social changes which are going on. The ideas of the majority of Hindus about caste have changed, and in some places the practises have also greatly changed. But still as a general thing the educated men, who have come to see the absurdity of caste, still conform to its rules in order to avoid trouble from the female part of the family and the ignorant masses. There are a great many social reformers among the younger educated men. A social conference is held every year along with the National Congress, to discuss matters of social reform. Eloquent speeches are made there about the need of improving the condition of women, educating girls, raising the age of marriage, remarriage of widows, allowing Hindus to travel in foreign lands without losing caste, etc. But when it comes to carrying these things into practise, there are very few that dare to take any practical step. There has been a good deal of talk lately about "reform along the lines of least resistance," which is a phrase used to excuse the reformers for not taking more strenuous measures.

One encouraging thing is that the intelligent people of India are becoming ashamed to have Europeans know of many of their practises. A student, for example, is very reluctant to admit that he ever worshiped an idol. I found it extremely difficult to get students to talk with me freely and confidentially about their own religion and its practise. This increasing sensitiveness to European opinion on such matters as idolatry, caste, treatment of women and widows, is an excellent sign.

Many educated Hindus now live a double life which is pitiful to see. At school, college, in the government office or on the platform, they are intelligent, progressive men, very much like intelligent people from the West; but in their homes, at their temples, or at a marriage or a funeral, they are idolaters and blind followers of the absurd customs of their forefathers. Moral courage is a quality greatly lacking among the Hindus.

The young Hindus are coming to have political aspirations, and

oftentimes, as they have no responsibility for the government, these take the form of the wildest denunciation of the British government. But usually their criticisms have very little foundation. The British government of India is really a remarkable one in what it has been able to accomplish for the amelioration of the conditions of the people of India. It has to meet many and trying problems, and our sympathies should be strong with the men who are so nobly striving to solve them. Dr. R. A. Hume, after twenty-five years of experience in India, says:

> In our opinion the present government of India is, in its circumstances, the very best government on the face of the earth. The extent and value of its services to the people can not possibly be understood by one who has not long lived here. The mass of the people are loyal to it, and especially when famine comes do the people know what a benevolent and strong government they have.

During the famine of 1900 there were between five and six millions of people supported at the relief works. Never was such a spectacle seen before in the history of the world.

The recent terrible famine in India, dreadful as it seems, may be an instrument in the hands of God to break up the power of the old religions and prepare the way for the new and better faith. Surely the vast amounts of contributions from Christian Great Britain and America, with the grain that is being sent to feed the starving, must lead the people to see that the religion of Christ makes His followers kind and loving even to those of another race and color. They can not help contrasting this kind treatment of Christians with the lack of compassion of well-to-do Hindus, who had rather give money to save cows than human beings, or with the hardness of the Brahmin sub-officials at the relief works, who extort a pittance from the meager wages of the sufferers. When this famine is over we may expect a great addition to the Christian community. The missionaries do not receive any in famine time, but keep the newcomers who apply for baptism on probation, to see whether they will be true Christians when there is no famine.

One noticeable and encouraging fact in the religious condition of India is the attempt to bring about a revival of Hinduism. It is encouraging, because it is due to the alarm felt at the spread of Christianity. A foremost Hindu revival organ says:

> Christianity, now in the zenith of its power, politically and numerically, is even more formidable. The strength it derives from its ubiquitous organization, its political advantages, and, most of all, from its financial resources and the enterprising character of its multitude of workers, is marvelous, and it bids fair to undermine the foundations of Hinduism unless the latter takes betimes the necessary defensive measures. Missionary schools and colleges are dotted over the land. Hindu youth at their most impressionable period of life come into con-

tact with missionary teachers, with the result that the young men who have been induced to leave the parental roof and all the steadying influences of home, have become painfully numerous. Vigorous pamphleteering agencies are at work, and Christian tracts, full of the worst religious venom, flood the land. The people of the lower classes, such as the Pariahs, who form the backbone of Indian society, are becoming in large numbers converts to Christianity. Not only no steps are being taken to keep these people within the fold of our religion, but every facility is given for their secession to the ranks of other religions.

There is a striking resemblance between the religious condition of India to-day and that of the Roman empire during the early Christian centuries. In many respects the difficulties are greater in India, but the resources of the Christian church are immensely larger to-day. It took three centuries for Christianity to become even the nominal religion of the Roman empire. Christian missions have been going on for a century now in India. Give us two hundred years more, and we may confidently expect that then India will be a Christian land.

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## THE HAWAIIAN ISLANDS AND THEIR PEOPLE.*

BY HENRY W. FROST, TORONTO, CANADA.
Home Director of the China Inland Mission.

The Hawaiian Islands, formerly called the Sandwich Islands, lie nearly midway in the Pacific Ocean between the United States and Japan. They consist of eight principal islands, Oahu (with its chief city, Honolulu), Kauai, Maui, Hawaii, Molokai, Lani, Kahoolawe, and Niihau; also of four smaller islands which are uninhabited, Molokini, Kaula, Lehua, and Bird Island, besides a few others far to the northwest, recently added to the group. The whole comprises a geographical area of 6,455 square miles. The islands are widely scattered, some being separated from the others by interstices of ocean one and two hundreds of miles in width.

It appears from the investigations of scientists that the islands are the tops of a great mountain range, in some parts 14,000 feet beneath the sea, most of the peaks having been elevated above the waters by volcanic eruptions thousands of years ago. Much of the mainland was formed by the flow of lava from volcanic peaks down the mountain-sides, while a large portion was fashioned through the scattering by winds of what the geologists call tuff—namely, the ejecta thrown into the air by the explosive force of subterranean fires. Most of the volcanoes are now extinct, tho a few remain intermittently active. Some of these are splendidly formed and most are impressively high, the highest, Mauna Kea, rising some 13,825 feet above the sea. Maui,

* The writer is indebted to "America in Hawaii," "The Transformation of Hawaii," and "The Hawaiian Annual," obtained during a passing visit in January, 1901, for his information. The illustrations are from "Hawaii, Our New Possession," by John R. Musick.

NATIVE STYLE OF EATING.

another crater, has an area of nineteen square miles, or 12,160 acres; its circumference is 105,600 feet, or twenty miles; its extreme length is 39,500 feet, or 7.48 miles; and its extreme width is 12,500 feet, or 2.37 miles.

The islands are surrounded upon almost all sides by submerged coral reefs, over which the breakers dash in perpetual foam. As borings in some of the islands have revealed coral formation at great depths and almost at the heart of them, it is evident that ages ago the islands were far less extensive than now, and that subsequently various volcanic eruptions greatly added to their extent. The earth formation is generally dark red in color, and is unusually productive, the vegetation being tropical in both kind and variety.

The climate is sub-tropical. While the sun most of the year is intense in its heat, its warmth is mitigated by almost constantly prevailing ocean wind-currents. The minimum average temperature for the year 1899–1900 was 69°, and the maximum was 80.9°, the average of the two giving a mean temperature of 74.9°. There is one principal rainy season in the month of October. The total rainfall in October of last year was 4.02 inches; the total throughout the year was 20.45 inches. The climate is not prostrating but rather invigorating, and for most persons it is exceptionally healthful. Tuberculous disease, except in the form of leprosy among the natives, is unknown, unless persons come to the islands with it. Leprosy is somewhat prevalent among the natives, there being about 1,500 lepers at the present time. These are confined to the otherwise uninhabited island of Molokai, where they are kindly cared for until death, at government expense. Apart from this unfortunate development, the health conditions of the islands is uniquely excellent, a special proof of this being found in the fact that those who have lived upon the islands longest—namely, the aborigines—are an exceptionally well-developed and healthy race, both men and women generally being tall and well-formed.

The origin of the Hawaiian people is clouded in mystery. The natives, in their early days of contact with the white people, declared that they had no knowledge of their derivation, except that their forefathers came to the islands many years before from a very great distance. It is probable that the race belonged originally to the southern Pacific islands, and that they were driven north from their native shores by unpropitious winds and currents, or that they came of their own accord, seeking a less-crowded and more favorable home. However this may be, it is supposed that they had lived upon the islands some five hundred years before the white man found them. In the mean time the people had settled upon a number of islands, and had become unlike in many particulars, each island having its own chief or chiefs, and having varying customs, both religious and social.

The discovery of the islands and their inhabitants was made by Captain Cook, of Pacific Ocean fame, who arrived upon the scene in January, 1778, with two armed ships, the *Resolution* and the *Discovery*. As the natives had a legend that their great god Lono had wandered away, having lost his reason as a result of killing his wife in a fit of anger, and as they were looking yearly for his return, they thought that Captain Cook was Lono and the sailors his attendants. Hence the white men were enthusiastically received, their every need was provided for, and they were even given divine honors. The spell of fascination was soon broken, however, as the manners of the white men were anything but godlike. After one or two visits troubles arose, and at the third visit, during a dispute over a boat that had been stolen, Captain Cook was murdered. At this early time the population of the islands was large, some estimating it at 450,000. Since then this number has steadily declined, there being now not more than 40,000 natives, 9,000 of whom are only part Hawaiian. Recently there have been added to this native population many foreigners, which gives a total (census of 1896) as follows: Chinese, 19,382; Japanese, 22,329; Hawaiian-born foreigners, 13,733 (this item is now considerably increased); British, 1,538; German, 912; French, 75; Norwegian, 216; Polynesian and other foreigners, 833—or a total population of over 109,000. The census of 1900 brings up the population to a total of 154,000.

It is clear from this that the discovery of Captain Cook was one of prospective conquest; for the white men and the foreigners of other nations have gradually pushed the native race into the background. The blessings of a better established government, which now exists through annexation with the United States, may do something to retard this movement of extinction, and may prove the physical salvation of the people. If it does not, its doom promises to be not only certain but rapid, for statistics show that there has been a steady decline in native population, it reaching as low an ebb in 1896 as 39,594 souls from the higher tide of only thirty years previous of 58,765 souls.

## POLITICAL HISTORY.

The political history of the Hawaiian Islands is unique and interesting. When Captain Cook discovered them he found existing petty kingdoms upon the various islands, the kings being supported by chiefs. In some places a given island was divided into more than one kingdom, and in almost all cases each island had a separate government. As time went on the power of these kings and chiefs increased, until there came into existence a feudal system similar to that which once existed in Europe. There finally rose out of this a movement toward centralization, some kings becoming more powerful than

others, and such having ambitions to rule all the islands. This movement led to inter-insular wars; but no king became supreme until the great warrior Kamchameha came upon the scene; he finally subjugated all his enemies, and established his kingdom throughout the main portion of the islands.

In this chieftain's reign trade with foreign parts largely increased, English, French, and American war and merchant ships making frequent calls at Honolulu and Hilo. The American trade, however, rapidly excelled that from other nations, soon amounting to four-fifths of the whole. These were the palmy days of whale fishing, and fishermen from Nantucket and other parts of New England made the

KAWAIAHAO CHURCH, HONOLULU, H. I.

islands their meeting-place for the laying in of stores and the transferal of their cargoes to merchant vessels bound for the States. In this way American influence became predominant, and the American missionary movement in behalf of the islands in 1820 went far to emphasize and confirm it. The outcome of such a condition was jealousy on the part of England and France, and twice over these nations obtained preeminent powers by force of arms. The general sentiment of the people, however, was toward American supremacy, and the United States soon manifested a disposition to let the nations know that she considered the Hawaiian kingdom her political ward. Such statements as she made to this effect were finally respected, and the rulers who succeeded Kamchameha I. were glad to retain the pro-

tection thus given. Internal troubles in the government of the kingdom were not infrequent through the years, the line of direct succession to the throne failing several times, and rival claimants leading to interneeine strife. The final outcome of these troubles was the suggestion to the wisest statesmen of the islands of a political, integral alliance with the United States, and for many years, off and on, this matter was made the subject of diplomatic correspondence between the two countries. Finally, in the first administration of President McKinley, the subject received favorable attention from the United States executive, and at last the United States Senate confirmed the treaty of annexation which had been so long mooted and which the Hawaiian people now so fervently desired. Previously, in 1894, the kingdom had given place to an independent republic, with Mr. Sanford B. Dole, the son of an American missionary, as its first president. Mr. Dole became governor of the islands, and the group, in July, 1898, became a territorial part of the United States with its local legislature, and its representative, a native Hawaiian, at Washington.

### RELIGIOUS HISTORY.

But what most interests Christians in the Hawaiian Islands is the religious history of the people, beside which few narratives are more fascinating and thrilling. News had reached America, and especially New England through the home-coming of the Nantucket fishermen and others, concerning the islands and its native population, and the story of these people's spiritual needs had deeply stirred some compassionate hearts. Nothing in the way of definite action took place, however, until one day in New Haven a native Hawaiian youth was found sitting upon the steps of one of the college buildings weeping bitterly. Being questioned as to the cause of his sorrow, he confessed that he had left his far-away home in pursuit of an education and that he had come to New Haven to obtain it, but had no one to instruct him. Mr. Dwight, a student of the college, was at once interested and undertook to help him, and afterwards Samuel J. Mills, of Williams College fame, having come to Yale, became deeply interested in his welfare.

This Hawaiian youth was Henry Obookiah, and his presence in New England, and especially his subsequent conversion and prayers, were to form the providential link between the Christians in America and the savage tribes in Hawaii. Obookiah, after his conversion, began at once his preparation for missionary work in the islands, and greatly roused the interest of the churches as he plead his people's cause. Suddenly Obookiah died. But the interest he had aroused did not die; on the contrary, the passing away of the earnest youth deepened and extended interest, and finally the American Board of Foreign Missions took definite action to evangelize the islands. Hiram

Bingham voluntcered to go in Obookiah's place; Asa Thurston agreed to go with him; and others, including two Hawaiian Christian youths who had come to America for an education, joined them. In October, 1819, a farewell meeting was held in Boston in connection with the going forth of a party of seventeen persons. This party immediately set sail, and in March, 1820, their ship *Thaddeus* dropped her anchor in Hilo Bay.

The missionaries found the stories of the wretched condition of the islands more true even than had been anticipated. Nakedness of women as of men was almost universal. Polygamy and polyandry were common. Infanticide was terribly prevalent. Personal and property rights were only respected as the stronger enforced his claims upon the weaker. The presence of white traders had made morality worse rather than better, the women swimming out to every incoming fleet for immoral purposes, and life on shore, when vessels had arrived in port, being nothing short of unbridled licentiousness. Tabu prevailed everywhere; this was a system of prohibition of certain foods to special classes, especially women, of certain special laws of living being established as between king and subjects, husbands and wives, and of certain silence-days being imposed upon the whole people by the will of the king. It was practical demon worship, undertaken to appease evil spirits, and it held the people in superstitious fear, if broken being punishable with death. Savagery in terrible forms was everywhere prominent, murder was frequent, and cannibalism was practised as often as possible.

The missionaries found it no easy task to face heathenism of this sort. But they did so in the fear and strength of the Lord. Before they landed, through a strange and signal intervention of Providence, the custom of tabu was discountenanced by the king, tho not given up by the people. After landing, favor was shown them by the king and his people. Study then began. The language was mastered and was also reduced to grammatical form, twelve letters of our alphabet being taken to represent the native sounds and words. Translating and printing work soon followed, and shortly evangelistic service in different parts of the islands began in earnest. From the first the people were impressed. Kings, queens, princes, and princesses were among those affected. Converts began to multiply. As the missionary force was augmented from home and native church, leaders were raised up, and the work multiplied and extended. Finally a deep conviction seized the missionaries that new spiritual power might be theirs for the asking. Meetings for prayer were held and a new filling of the Spirit was sought. The effect was phenomenal. A revival spirit broke out and spread like prairie fire before the wind. Word came from all parts of the kingdom that men and women were asking how to be saved. The people came to the missionaries in crowds, like

ANCIENT HAWAIIAN TEMPLE AND IDOLS

doves to their windows. The missionaries were overwhelmed, and could with difficulty find time to eat or sleep, or strength to deal with the inquirers. Congregations averaged from two thousand to six thousand, and the meetings were reverent and prolonged. Nor did the interest lessen as time went on. Beginning in 1837, it continued in full force until 1843. During the six years twenty-seven thousand were admitted to church fellowship out of a population of one hundred and thirty thousand, almost all of whom remained true to Christ. The movement was fitly termed the Great Awakening.

The results of this evangelization and conversion were widespread. Ultimately, the State was affected as deeply as the people. Morality became widespread; heathenish customs were abandoned; idolatry became a thing of the past; tabu was practically as well as theoretically given up; the Decalogue was chosen as the basis of the laws of the kingdom; the Gospel of Jesus Christ was declared to be the perpetual religion of the government and the people; kings and others of noble blood became, with those of lesser rank, preachers of righteousness, and in inner life largely, in outer life wholly, the country became Christian. A few more years of seed-sowing and supervision, and the American Board felt that its work was done, and in 1863 withdrew from the field, leaving further care and advancement to the native church. Thus in the brief space of forty-three years the Gospel, of which Paul was not ashamed, had turned this portion of the world upside down, and a nation which for centuries had neither feared God nor man was left a worshiping people at the feet of Jesus.

### THE OUTLOOK.

It is necessary to add, in order that prayer may be continued in behalf of this interesting part of God's vineyard, that the native race has reached a position in its history which may prove to be not an unmixed blessing. The physical decadence has already been noted, and the incoming of the white man in larger numbers will tend to push the weaker native race to the wall. More than this, with the larger commercial activity and prosperity will come in forces which will not make for righteousness, but rather against it. A casual visitor may see that such forces are already strongly at work, and a native church, which has been left almost the sole guardian of the public moral and religious weal, may prove utterly inadequate to stem the tide of iniquity as presented in the stronger intellectual character of American, English, French, Portuguese, and other foreign settlers and traders. It would be a crime as well as a calamity if this fair jewel in our Savior's crown should be made to lose its luster. The Hawaiian Islands have been called the "Paradise of the Pacific." God forbid that in this Eden there should be another Tempter and another Fall!

# WHAT WOULD PAUL DO?

BY REV. DAVID GILMORE, TAVOY, BURMA.
Missionary of the American Baptist Missionary Union.

There are indications that Paul directed his fellow workers in general to devote their attention to particular and limited fields. If Titus could bring Crete into line, he would do all that Paul expected of him. But Paul, burdened with "the care of *all* the churches," must be "in journeyings often"—tho not always, as some think. Now, we live in a restless age. "Motion is an appetite" with us.

"We,
Like Ariel, post o'er land and sea,
With careless parting."

A missionary who runs away with the idea that Paul was always on the "go," and adds to it the other idea (equally erroneous), that he must show a mileage equal to Paul's—such a man will convert an exceptional method into a general one, and develop a way of working more likely to gratify twentieth century restlessness than to accomplish ponderable results.

Paul's method of work was not inconsiderably affected by the fact that he possessed, in the Greek language, a medium of communication unequaled for universality by any language now spoken on mission ground. Wherever he went, from Antioch on the Orontes to Rome on the Tiber, Paul could always be understood by a considerable portion of the community, and often by the greater part thereof. And they would understand not only "bazaar talk," but religious discourse; they possessed not only the vocabulary of traffic, but the terminology of philosophy and religion in the language which Paul commonly spoke. This made it possible for Paul to itinerate over a very large area, and find himself useful to the fullest extent on the day of his arrival among a new people. Far otherwise is it with the missionary in these days. On arriving among a new people he finds that he can do practically nothing. He must learn the language before he can begin to be of use. At the end of a year, more or less, he will probably be preaching intelligibly, and feeling just pride in his progress. At the end of five years he will, likely enough, be getting down to the serious study of the language. Suppose, now, he let himself be persuaded by some of the home guard who project missions out of their own consciousness, to "Push on into the regions beyond," to "Follow the example of Paul." The whole process of learning the vernacular has to be gone over again. What a loss of momentum! When Paul went into the regions beyond he knew that he could at once make himself understood. And when English comes to be as widely and as well understood in Asia as Greek was in Europe it will be practicable, and

doubtless useful in some cases, for missionaries of Pauline endowments (and enduement) to itinerate as extensively as Paul did. Until that time, having mastered a vernacular, the missionary will, as a rule, find his usefulness limited by the same lines that circumscribe the speakers of that vernacular.

The question of education is a perennial question in missions, and the opponents of educational missions appeal with considerable confidence to Paul's example. "Paul founded no schools," we are told, "not even for the training of native preachers." Certainly there is no record of his having done so. But it need not be at once conceded that among the churches founded by Paul there were no Christian schools. We know that the early churches were organized on the model of the synagogs, and we know that the synagog was just as truly a place of instruction as a place of worship. And it becomes extremely probable, in the opinion of some competent scholars, that in the early days of Christianity, as in some heathen lands at the present day, every church expected to provide instruction, secular as well as religious, for the children of its members.

But be this as it may, it remains to inquire whether a neglect on Paul's part to take up education as a branch of mission work should be regarded as a conclusive argument against educational work in connection with the missions of the present day. Suppose we concede that Paul founded no mission schools; the questions may then be raised, Had Paul any occasion to found mission schools? Had occasion demanded them, might he not have founded them? Are there not occasions in our present missionary work which do call for them? Does not the missionary now face a state of things so different from that which Paul faced as sometimes to justify—nay, to demand—an attitude in respect to education such as Paul had no occasion to adopt? Paul went out among a literate and intelligent people. In this respect he may be said to have met them on a level; for if many of his hearers were his inferiors in education, many others were his equals or superiors. He could write an epistle to any one of his churches, confident that it could be read, and not only read but understood and appreciated. His converts already possessed that modicum of mental training which experience always proves to be necessary, as a rule, to any strong, stable, and forceful Christian character. The necessity of providing for the mental training of the Christians under his care never arose in Paul's missionary experience. Hence his failure to make such provision proves nothing at all.

But in our day many a missionary finds himself confronted by a condition far different from anything with which Paul ever had to do. He may find himself laboring for a people utterly ignorant—unable even to read—perhaps destitute of so much as a written language. What guidance, save of a most general nature, does he find in the

example of Paul? When did Paul ever deal with such a state of things as that? To teach such a people to read is but a small part of the problem; when they are taught to read the Bible they understand it only in parts, and these parts are apt to be few and far between. Whole books of the Bible are sealed books to them. It requires a certain amount of mental development to understand the Bible. In giving us a written revelation God might perhaps have "brought it down to the meanest comprehension"; but since He did not do so, a missionary often finds himself forced (as Paul never was forced) to set about bringing the meanest comprehension up to the Bible. Hence he feels a need of schools such as Paul never felt. The greater comparative degradation of those for whom he labors often compels a missionary to give to the people among whom he labors much instruction such as Paul never needed to give to his converts.

This line of argument applies not only to mental training, but to industrial and technical education, to medical work (tho was not Paul's ally Luke, the first medical missionary?), and to the contravention of heathenish customs, such as foot-binding, child-marriage, and caste—customs which are generally pernicious, and often directly opposed to the fundamental idea of Christian living.

It is also a fact that Paul found ready to his hand such a preparedness for the Gospel as missionaries do not now find. The converts from Judaism to Christianity must have formed a valuable nucleus. As Jews they had Christians in the germ, as Christians they were hardly babes in Christ. They entered upon the Christian life familiar with all the fundamental, ethical, and theological ideas of Christianity. They gave tone to the churches; they were qualified to lead. The presence of such men greatly facilitated the indoctrination of the early churches. No such aid has a missionary nowadays. He must usually build up from the beginning.

A final consideration which should be borne in mind is that Paul did not himself consider his example as binding in all things upon his brethren and coworkers. Paul was a celibate, and Paul often (tho not always) supported himself by a secular vocation. But Paul very plainly stated that neither he himself, nor any other worker, was under the slightest obligation to adopt either of these courses. A missionary who deems it best, in view of all his circumstances, to follow either of these plans, may undoubtedly claim that he is justified in doing so by Paul's example; and this example justifies the statement that any missionary should be ready to do either of these things, if he is convinced that by so doing he can best further the spread of the Gospel. But Paul's example, as interpreted by himself, affords no ground whatever for an attempt to impose either of these things as an obligation upon missionaries generally. No man has a right to dictate to another, or to judge another, in these matters.

Every man must decide for himself. It was well that Paul, a homeless wanderer, constrained by duty to undertake frequent, toilsome, and perilous journeys, had not to "lead about a sister, a wife." To him a wife would have been a burden. Does it therefore follow that a missionary who finds his usefulness doubled or trebled by the help of a wife does wrong in having a wife?

Paul was not averse to receiving financial support from the older and better established churches. But when remittances failed to arrive, what was he to do? He could not look to the heathen for support, and any missionary will appreciate the fact that he could not throw himself upon the infant churches just gathered from among the heathen. Under these circumstances Paul, like William Carey after him, did the one practical thing—he earned his living by such secular vocation as was open to him. But does it therefrom follow that in these days a missionary, with a church behind him abundantly able to sustain him, and under the most sacred obligations to sustain him, ought to devote to the earning of a living time which could profitably be spent in direct mission work? Paul's own teaching is a sufficient refutation of the supposition.

On the wall of many a Christian home may be seen a card bearing the inscription: "What would Jesus do?" Not "What *did* He do?" but, "What *would* He do?" It is admitted that we can not do everything that He did. But we are to think of Jesus as placed in circumstances similar to ours, to consider what His course would be under such circumstances, and to make that our course. And in so doing we consider that we are following the example of Christ. And we should follow the example of Paul in a similar way. We are not to copy him with mechanical exactitude. Not what Paul did, but what Paul would do if he were alive and working in a foreign mission field is the standard to which the work of a missionary should conform.

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## THE CHURCH AND CHINESE INDEMNITIES.

BY REV. LLEWELLYN JAMES DAVIES, CHI-NANFU, CHINA.
Missionary of the Presbyterian Church, U. S. A., 1892–.

A literal application of the teachings of Jesus to the present Chinese situation would, I believe, lead the Church to forego indemnity for losses incurred at the hands of the Boxers. The opinion that it is neither equitable nor politic to accept money indemnity for Christian life taken by non-Christian mobs has of late years rapidly gained ground. I believe that it would be the highest Christian ethics and the best possible common sense to take this position not alone with regard to life, but property as well. The ethics of present day politics and commerce is too much like the ethics of the savage

and the criminal. The ethics of the "mailed fist" is akin to the ethics of the slungshot, and it is the "mailed fist" argument, and this only, which will draw indemnities from the Chinese.

It is confidently believed by many that for the Church to abstain from an indemnity collected from the Chinese government at the point of the bayonet will be the highest worldly wisdom. In a recent article, Bishop Moule, of the Mid-China Diocese, after stating that the missionary would be clearly within his legal rights in asking indemnity continued as follows:

> Policy and other considerations, such as humanity, may forbid what equity would fully justify. And I do not hesitate to say that I shall rejoice if the Church Missionary Society sees its way, at least in the case I have instanced (destruction of property at Chu-chi) to take upon itself the responsibility for indemnifying those who have suffered loss in its service and to forgo its own claim upon the Chinese government for pecuniary compensation.

I propose to mention some of these considerations which would indicate that it will be good policy for the Church to seek no indemnity from the Chinese government.

I. The probable effect upon the Chinese government and upon the communities to which the missionary goes. Almost all Chinese officials believe the missionaries to be political agents. Dr. Sheffield says that "Missionaries are feared and hated, not because of their religious teachings, but because they are thought to be political emissaries." While in China I was repeatedly asked my rank as "an American official," and whether I "report in person to my emperor on my return to my native land," "how much salary my government allows me," and many other similar questions. There are doubtless many things which, interpretated from the standpoint of the Chinese official, would appear to warrant such a view. Nothing could be better policy on the part of the Church than to take some action which would distinguish it from the governments of Europe and America, and no action would more sharply differentiate the Church from the land-grabbing powers than a refusal to accept indemnity.

Another item is the probable effect of the collection of indemnity upon the local communities where property has been destroyed and outrages have been committed. The criminals in these cases have been two, first the rowdies and second the government. It will be impossible to collect money from the rowdy class and foolish to expect that the government will punish itself. Those upon whom the burden will fall are the gentry and the well-to-do farmers and merchants of the community. It is from this class largely that the Church must grow. It is said that the gentry might have restrained the mobs, and having failed to exert this power should suffer; but these men might reply that in some cases those of their number who were friendly were overpowered by the hostile. I am informed that such was the case at Wei-hsien where the Presbyterian mission compound was destroyed.

The first business of the missionary is neither to uphold the formal dignity of his own government nor to see that criminals get their just deserts, but by all means to win men to Christ. In China, as in America, he must win his own way into men's hearts before the door will open to the Master. To be the recipient of funds contributed under force by members of the community whose responsibility for the outrages is at most only indirect, will win the missionary the good will of no one, but will alienate the very ones we seek to win.

As affecting the non-Christian Chinese there is a further item indicating this policy. A refusal to take indemnity for the destroyed property would, I believe, impress the non-Christian Chinese with the unselfishness of the Church and with the spirituality of the Christian religion. They would be forced to recognize a condition of mind very different from anything they know in men who, having the power to collect a just claim, should voluntarily lay aside that claim. If the Church will pass over its claim it will not alone influence the Chinese but will startle the world. Chinese papers, both secular and missionary, will pass the news, and as the missionaries return to their posts the Chinese pastors, evangelists, and church members will spread the news.

II. A second general consideration which indicates this policy is its probable effect upon the Chinese Church. By the extra territorial treaty clauses the foreigner in China is governed by the laws of his own nation. The policy of the Chinese government during the past few years has been to avoid trouble by letting the foreigner have his own way whenever possible. Both Protestants and Romanists are charged with using their influence to protect their followers. Missionaries generally agree that there are cases of persecution in which to refuse aid would be unjust. The opinion is equally unanimous that a disposition to take advantage of the influence of the foreigner is very widely diffused in the Chinese Church, especially among those whose knowledge of the Christian truth is slight. That the Chinese officials feel this state of affairs to be very troublesome is known to every one who comes into contact with them. Their sentiments were voiced long ago by Wen-Hsiang, who said, in 1868:

> Take away your extra territorial clause, and merchant and missionary may settle anywhere and everywhere; but retain it, and we must do our best to confine you and our trouble to the treaty ports.

Whatever may be done, no one will maintain that the collection of indemnity will tend to lessen this spirit of dependence on the political influence of the foreigner, which is an acknowledged weakness in the Chinese Church of to-day. On the other hand, no action of the missionary body and of the Christian Church would tell more powerfully for the destruction of this spirit than forgoing indemnity. It was said to me once by a Chinese teacher, when I refused to interfere in behalf of some Christian school-boys who had been beaten in a street

fight: "If it were you who had been beaten, you would take the matter to court fast enough." Example is better than precept, and I believe that the example of an American and European Church, sufficiently Christlike to take joyfully the spoiling of its goods, would prove a death blow to political influence as a factor in the life of the Chinese Church. From the standpoint of its effect upon the Christian Chinese, it would therefore be good policy to take no indemnity.

III. A third argument for this policy is its effect upon the Christian Church in Christian countries. That the Church needs a fuller baptism of spiritual power is certain. The spiritual life of the Church will be quickened if it takes spiritual nutriment and spiritual exercise. To forego indemnity, and to make good our losses, will require the exercise of a spirit of dependence upon God which we hardly manifest in the ordinary life of the Church, and further of a spirit of sacrifice which will be very closely akin to that of Jesus himself. It is vain to expect God's blessing if we rise not above the merely commercial idea which views the money spent in mission work as an investment to be governed by the same laws as the investments of commerce, and to be defended with battleships and Maxim guns. It was not by means of this kind that the apostles and early martyrs turned the world upside down.

IV. A further consideration is the probable effect upon the whole Christian world. Governments are straining every nerve to construct more battleships, raise larger armies, and to increase and perfect their armaments. On the other hand, there is an ever-increasing body of thoughtful men and women who deprecate war as a means of settling international disputes, just as many Christians deprecate the appeal to force in private affairs. There is no reasonable doubt that this century upon which we now enter will see a wonderful advance along these lines in an application to international life of the principles upon which the individual life of civilized men is now based. The peace conference of Nicholas shows that the eyes of some are turned toward the light; that they catch a glimpse of an ideal state in which the reign of justice and love shall bring peace to all men. The Church has now presented to it an opportunity to assume the leadership in these great movements. The road is not that of earthly glory. If the Church is willing to be lifted up in sacrifice as Jesus was lifted up, it will draw the world to Him. The day of justice and peace must come, and the Church has now the power to hasten that time. The door is open—the door of suffering, of self-abnegation.

In spirit I have suffered with those whose goods have been destroyed; I have wandered with the homeless Chinese Christians; I have felt the agony of a strong man overpowered in defense of those dearer than his life; I have stood beside that Christian mother who saw fathe and children and grandchildren slain before her eyes; the

unutterable shame of outraged Christian womanhood has burned into my soul. But beside all these sufferers I have seen the form of One who is able to succor, who came with angel hands to receive them; and still in His side was the mark of a spear and the hand outstretched to save was pierced, and again I heard from those sinless lips the prayer: "Father, forgive them, for they know not what they do." Above the strife and trial of earth they have joined the great multitude from whose eyes all tears are wiped away, and should we listen we might almost hear their triumph song. Shall these have died in vain? In the name of the Infinite sufferer and of those who in following Him have known the fellowship of His sufferings, I plead that we who remain may so act that their blood may be indeed the seed for the redemption of the Chinese.

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## AT THE GRAVES OF THE MARTYRS.

BY MISS LUELLA MINER, TUNG-CHOW, PEKING, CHINA.
Missionary of the American Board, 1887–.

On a Wednesday morning in March a strange procession moved through the bare brown fields between Peking and Tung-chow. At the head rode a lieutenant of cavalry with six men; then came two great army wagons followed by three more cavalrymen; then a long line of thirty-six Peking carts. The first two were occupied by missionary ladies, the others by Chinese men, women, and children. There was also a white sedan-chair in which a young Chinese woman was carried. Two missionaries on horseback completed the cavalcade. Some of the carts were covered with white, the Chinese token of mourning.

Nine months before other bands had been moving over these same roads, fierce-looking men with red sashes and head-bands, brandishing great swords. Sometimes they were pursuing fleeing women, crying, "Kill! kill! kill!" Sometimes they carried frightened children bound hand and foot. Many a shallow grave had been made by the roadside, many a mangled body had been left for the dogs to eat, and many a home had gone up in smoke, all that was left of its inmates a few charred bones. The blood-stained soil of many a yard where happy children once played had been hastily thrown up to make a resting-place for father, mother, child, and aged grandmother—all dumped in one common grave. Upon hundreds of these nameless graves the summer rains beat down. Had not the Boxers triumphed? Were not the Foreign Devils and the Secondary Foreign Devils all exterminated or driven from the land?

Then came the tramp of armies executing dire vengence. Again the mangled bodies of women and children lay by their village homes, the innocent suffering for the guilty, again fire and sword desolated

the streets of Tung-chow. It was the turn of the Boxers to flee, while back from their hiding-places in mountain caves and beyond the Great Wall, and from the beleaguered legations in Peking, came hundreds of haggard, anxious Christians. Again they sought the spots which they had once called home. They uncovered the pits into which the coffinless bodies had been thrown. Sometimes a long braid of hair, an earth-stained garment, would be the only means of identifying the remains of a loved one.

As the months passed by long conferences were held between representatives of the Church and the village gentry, or leaders. The result was that in March in five towns and villages cemeteries had been given and coffins provided for the bodies of eighty-three martyrs.

It was to hold funeral services for these that the company of American soldiers, missionaries, and Chinese Christians started out from Peking that bright spring morning. Scores of others in Tung-chow city, in its suburbs, and in lonely hamlets still lie in dishonored graves. As time goes by may we have the opportunity to pay the same loving tribute to their memory!

There seemed little need of the foreign cavalry as we wound through the deserted fields and passed the quiet villages, the villagers greeting us with curious interest as in ante-Boxer days, yet not quite the same. There was a new flavor of respect in their salute, (or was it fear ?) inspired by the handful of cavalry. When we came to our first stopping-place and found hundreds awaiting us, we realized why it had been thought best to ask for a guard, but not until two weeks later, when an English missionary was killed when visiting his little parish only a few miles from the railroad between Peking and Tientsin, did we believe that we might possibly have been in real danger had we gone unprotected on that long circuit through our country field.

Half way from Peking to Tung-chow, a few miles west of the main road, we made our first stop. Several men, women, and children in white mourning robes got out of the white-covered carts, and were met by others in the waiting crowd wearing the same signs of bereavement—friends and relatives, not themselves Christians, but who were united with the Christians in a common grief.

Last June, when the Tung-chow missionaries fled to Peking, a warning was sent to this circle of Christians, and all but four joined us in Peking before the bands of murderers reached their homes. The spot where these four met martyrdom was pointed out to us as we entered the temple where the funeral services were to be held. The spot was a low, dreary, depression only a few yards away. We could not help wondering, as the great crowd parted to let us into the temple yard where four coffins lay in state in a matting booth, how many of them had cried "Kill! kill! kill the Secondary Foreign Devils!" that sad June day when Mr. Pi and his son were dragged from

their burning home to this same temple. It was a touching scene when the widow, sons, and other relatives walked forward to look at the coffins, but there was no demonstration—only a few quiet tears.

Before the services were held we sat down to a feast provided for our great company by the leading men in the district, who had made all the arrangements for the funeral. It seemed strange to see the Buddhist priests waiting on all so deferentially. Sometimes the food almost choked us as we thought that many who had contributed toward that feast were doubtless Boxers during those terrible summer days. The eating of this feast might be compared to the smoking of the pipe of peace. We Occidentals can hardly imagine what a weight of grief and resentment on one side and of shame and fear on the other may have been removed in partaking of that feast. "Thou preparest a table before me in the presence of mine enemies."

The services were held in the open court in front of the booth in which the coffins rested. The sides of the booth were hung with scrolls on which were the mottoes, "Martyrs for righteousness," "They offered their lives as a sacrifice for truth," and similar sentiments. Then we went about half a mile to the cemetery, where another hymn was sung and a prayer offered. By a quarter past three the cavalcade was again on its way to Fu-Ho, four miles north of Tung-chow, where forty-two Christians met a cruel death. Only one man, our evangelist Kao Hsin, with his little deaf and dumb daughter, his decrepit grandmother, and six orphans representing five different families, survive from that once flourishing community.

We passed a corner and turned down a street leading to a great threshing-floor on the edge of a village. In front faced the cavalry, their yellow-lined blue capes fluttering in the breeze, behind lumbered the army wagons and carts. Under a line of booths about fifty yards long, extending along one side of the threshing-floor, stood a long row of coffins, side by side. They were all labeled, and six little orphans were soon standing by the side of the bodies of father or mother. Kao Hsin, with face very white but very calm, led us from one end of the row to the other. Near the middle was the coffin of his mother, and on it he laid two crosses of artificial flowers which had been handed him as he left his cart. There too were his wife and two boys, his wife's father, mother, and other relatives. Beyond were four coffins marked with the names of teacher Ts'ao, of the college, his wife, and two daughters. His ten-year-old boy, the only one of the family left, covered his face with his hands and sobbed. There were few dry eyes in all the company of Christians. The crowd of on-lookers, many of them the leading men of the town who were managing the funeral and entertaining the company, more of them simply idlers who had come to enjoy the excitement, was absolutely quiet, perhaps awed into silence by the pathos of the scene, perhaps

some of them humbled with contrition as they thought of their part in last summer's carnival of crime. Now and then we would catch the old-time leer or look of scorn which ever of yore greeted the "Foreign Devil" when he faced a heathen crowd. But either sympathy for our sorrow or a wholesome respect for the military escort kept the swarming hundreds very quiet.

The whole company was entertained on the premises of a very wealthy man who refused to join the Boxers, packed up his most valuable property and left the village, saying that he could not hinder their using his deserted houses, but that he himself would have no hand in their devilish work. There were many such men outside the ranks of the Christians. There were thousands of others who took the Boxer knives in their hands to save their own lives or property, but who never stained those knives with blood. For these weaker ones we must cherish the widest charity. Perhaps they formed a large proportion of the seething crowds which greeted us everywhere. The Boxer leaders would hardly have ventured to stay in the neighborhood of those well-armed American soldiers.

The funeral services were held the next morning on the threshing-floor. No room at any place which we visited would have held the crowds. The white-robed mourners stood each by the coffins of his own friends, and white sashes for mourning badges were given to all us who cared to wear them. The leader stood opposite the booth containing the coffins, in front of another long booth hung full of scrolls presented by outsiders—"Faithful unto Death," "Dying for the Truth," "Seeing Danger, Sacrificing Life," "His Place is in Heaven," were a few of the mottoes. The eleventh of Hebrews was read, and seemed very appropriate for those who had been "tortured, not accepting deliverances," and "had trial of cruel mockings and scourgings," were stoned or "slain with the sword," or had "wandered in deserts and in mountains, and in dens and caves of the earth."

As the long procession moved out to the cemetery, in the cart in front of mine was seated a heart-broken old lady not a Christian; nine members of her family had been killed, and she, with the other three remaining members of the family, had been living in exile until a day or two before the funeral. She was wailing as those who are not Christians always do. "Oh! my sons, my sons, I saw them torture you with their cruel knives!" then the wild sobs would break out, and the cry, "I saw the flames burning your poor bodies—nothing left but a few bones!"

We stood a long time in the newly made cemetery while the coffins were being lowered and a touching service held. This "God's acre" will ever be a sacred spot.

Perhaps the bitterest pangs of sorrow that day came when we stood amid the ruins of our helpers' home, our chapel, and school building.

They showed us the pit in the yard where the bodies of Kao Hsin's mother, wife, and two boys had been buried last June, and from which they had been taken only two days before to be placed in coffins. There was the tree around which the five-year-old boy kept running while the fiends stabbed him with their sword points. What wonder that the frenzied mother flung her year-old baby with all her might against a tree, hoping to dash his brains out and save him from torture!

At the village of Ts'ao-Fang eleven coffins were arranged under an awning by the wayside, only a few rods from the ruins of one of the homes of the Christians. It was in the early twilight that the Boxers set fire to the house, killing two old ladies and a four-year-old boy. Two eleven-year-old girls escaped in the darkness, and, after perils manifold and marvelous escapes, found a haven of rest with us in Peking last October. Both were with us that day. The coffins which this village had provided were poorer than at the other places, and the attitude of the crowd seemed less sympathetic. Those who were mourning their loved ones felt it, and the woman who sat beside me, near the coffin of her child, with that of her mother-in-law just beyond, said firmly before the service began: "I will not cry. That would only fulfil the wish of your hearts." The proud eyes did not shed a tear, the resolute voice sang every verse of the familiar hymn. The service over, the lid of her mother's coffin was lifted, and Mrs. Lee looked into the coffin; then with head raised proudly and burning black eyes she faced the crowd. "See what you have done! Just one or two poor bones left to put in this coffin! And she never hurt a soul in this village, not even a dog. I can stand here and look in the faces of some of the men who did this!"

We spent that night at an inn in Tung-chow—wicked, blood-stained Tung-chow—which, at the hands of the Russians, French, and Japanese, has paid double for all her sins. The ruins of two great mission compounds, one containing the beautiful buildings of the North China College, witness against her. Amid the desolation wrought by war it will be difficult ever to find the bodies of our scores of martyrs there, or to distinguish them from the victims of the avenging army. In spite of the havoc wrought by a terrible gunpowder explosion, by fire and sword and looting soldiers, life and prosperity are returning to her deserted streets. The present population is estimated to be about eight-tenths of that of a year ago.

Early Friday morning we were on our way southward to our largest country field, and memories flooded in upon us as we traveled the familiar road. About noon we approached Niu Mu T'un, where our first Tung-chow martyrs died on the night of June 6th. A mile away we could see the crowds awaiting us, and some of the gentry of the town came out about a quarter of a mile to meet us. In our party was the evangelist, Mr. Lee, stationed at this place last year, who saw

his father and his bride of a few weeks brutally butchered, and was himself left for dead amid the smoking ruins of his home, with a spear wound in the abdomen, and face and hands a mass of blisters. The bodies of thirteen belonging to this church had been placed in coffins. A few were killed after fleeing to other places.

It was a ride of six miles from this place to Yung Le Tien, our largest out-station in this region. Our helpers' home, our chapel, our building for women's classes, had stood on the outskirts of the town. This had been one of the happiest of our Christian homes, where love and mutual helpfulness reigned, where the unselfish father was never too tired to teach his children at the close of a day's work, where the sick and sorrowing and suffering always knew they would find a welcome. Here too the missionaries were eagerly welcomed, and we all loved Li Te Kuei as a brother. A few hours after the massacre at Niu Mu T'un the last meeting had been held in that little chapel; then Mr. Lee, with his wife, two boys, and a baby, accompanied by a number of the other Christians, started on that flight to Tung-chow on which they were to meet their death. The baby was first killed, then the two boys and their mother lay bleeding to death by the roadside. With fiendish cruelty Mr. Lee was saved until the last. Some in the crowds which followed the Boxers tell how he knelt and cried "Lord! Lord!" A woman of the party who lay bound by the roadside heard him pray, "Father, forgive them, for they know not what they do."

We drove past the ruins of this once happy home. Only a few yards beyond, close beside the street, in a matting booth, were coffins containing the bodies of these five and nine others. On both sides of the street there was a sea of heads. Our carts stopped, and Mr. Lee's oldest son and two daughters, who were away at school when the storm burst, walked slowly toward those coffins. Poor grief-stricken children! The day before, at Fu-Ho and Ts'ay-Fang, they had stood beside the graves of both their grandmothers and many others who were near and dear to them. What wonder that sixteen-year-old Shu Ch'uan and eleven-year-old Shu Ch'eng leaned against the coffins in a passion of grief, and sobbed quietly all through the service! Mr. Lee's wife was the only sister of Kao Hsin, the evangelist who had buried so many loved ones at Fu-Ho, and we noted his pale, set face as he looked into the coffins. Mrs. Yang, the woman who lay bound by the roadside and heard Mr. Lee's words, also saw her two children, her only ones, slowly stabbed to death. She looked into her little girl's coffin, standing with others in that long row, and could still distinguish where a spear-thrust had wounded the little cheek, just as she had seen it that June day. For some reason this wayside grave in which Mr. Lee and those who suffered martyrdom with him were buried together, was dug deeper than usual, so the summer rains and heat had not penetrated it.

Of all the meetings this left the most vivid impression on my mind. I shall never forget how we tried to sing, "For one to live is Christ," to the accompaniment of suppressed sobs, surrounded by that crowd, half curious, half awed. While one of Mr. Lee's classmates in college and theological seminary, with eyes bright with tears, was paying a loving tribute to his memory, a newcomer pushed his way to the front with a rather festive air. It stirred the indignation of the speaker. "Don't come here as if to some merry show. You should bow your heads with shame, you should weep with these children whom you have made orphans."

Everywhere the statement was made that the "Jesus Church" would not avenge the blood of its martyrs. "Vengence is mine, I will repay, saith the Lord." "The only reparation you can make," said one, "the best monument to the memory of the noble dead, is for you all to turn to the Lord and Master for whom they laid down their lives."

It was too late to go to the cemetery that night. We slept in a temple just outside the gate of the walled town. The next morning was fair and beautiful, with a promise of spring in the air, as we stood by the graves of the martyrs. The wheat-fields were beginning to show a faint tinge of green. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." It is the faith and hope that in the coming years we shall see the "much fruit" of all this bloodshed and agony that comforts us in these dark hours. On the ride of twenty-five miles back to Peking, the words of the hymn sung at the grave kept ringing in my ears:

"Sheaves after sowing, sun after rain,
Sight after mystery, peace after pain;
Joy after sorrow, calm after blast,
Rest after weariness, sweet rest at last.

"Near after distant, gleam after gloom,
Love after loneliness, life after tomb;
After long agony, rapture of bliss,
Right was the pathway, leading to this."

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## REV. EDWIN WALLACE PARKER, D.D.

### Methodist Missionary Bishop of Southern Asia.

BY REV. HENRY MANSELL, D.D., METHODIST MISSION, INDIA.

It was sad news to the Methodist Episcopal Church in America when the cablegram of July 4, 1901, announced the death of Bishop E. W. Parker. Most people have good things said of them after their departure. Of our beloved Bishop Parker I can say nothing since his death that I have not thought and said during his life. Two of these things had crystalized into foundation-stones of a

most admirable missionary character. First, he was the most unselfish and self-sacrificing man I ever knew. Second, he was the best practical executive missionary of the past century.

Edwin W. Parker was born in St. Johnsbury, Vermont, January 21, 1833. He was graduated from Concord Biblical Institute in 1859 in the same class with Dr. S. L. Baldwin, of China, and now of the Methodist Episcopal Mission Secretariat. Mr. Parker was ordained the year he graduated, and sent at once to Dr. Butler, in India, in company with James Baume, J. R. Downey, C. W. Judd, J. M. Thoburn, and J. W. Waugh. His first appointment was Bijnour, N. W. P., where he soon acquired the language and began to gather in converts. He was appointed presiding elder in 1864, when the India Conference was organized by Bishop Thomson, who asked the conference to elect by ballot three men as a missionary committee, and he would consider those the men the conference wished for presiding elders, and he would so appoint them.

E. W. Parker, J. W. Waugh, and C. W. Judd were elected, Mr. Parker receiving all the votes cast except his own, showing him the most popular man in the conference. He continued in the office of presiding elder ever after, except two years, till elected in 1900, by a practically unanimous vote of the General Conference, a missionary bishop of Southern Asia. His popularity was not obtained by self-seeking, but by unswerving devotion to principle and right. He was sent to five successive general conferences, and he wrote more of the present Discipline than any other man except Wesley himself. He gave his Church its present translation of this Discipline in Hindustani. He was a methodical and indefatigable worker, as well as a Napoleonic organizer. He, with Bishop Thoburn and the writer, organized the "District Conference," and the writer was instructed to present it to the General Conference of 1872 for sanction. It was sanctioned and made the basis of the revised District Conference of our Church. He adapted the American camp-meeting to the Hindu mela, and the first camp-meeting in India he held in Amroha, in the Moradabad district. Now all of the seventy-five districts of Southern Asia hold these Christian melas combined with workers' meetings in connection with their district conferences, all after Dr. Parker's model.

He was one of the founders of the Methodist Episcopal Church in Southern Asia, and saw it grow from one member to one hundred and twelve thousand communicants, with a Christian community besides of one hundred and twenty-five thousand. He was one of the founders of the Woman's Foreign Missionary Society, and saw the first two young women sent to India, and has seen it grow until there are sixty foreign missionaries, one hundred and eight assistants, and one thousand one hundred and twenty-five female workers and Bible-

women appointed in India under that society. He was the first national president of the India Epworth League, and heard reported eleven thousand four hundred and ninety-nine Epworth Leagues in Southern Asia.

While he was a first-class organizer, and could get more and better work out of American and native preachers, exhorters, and teachers than any one else, he could show all how to do their work, and could then turn in and do more than any one else at any kind of work. He was most helpful to young missionaries and native helpers, and was greatly loved by them.

He was a competent financier, and most economical and careful of mission money, so he was universally trusted in India and at home.

He was a model husband; his was a sweet, happy home. He was married before going to the theological school. Mrs. Parker took the entire course with him, and was one with him in all his life and work in India, and without her he never could have been what he was. He was great enough and wise enough to consult with her in everything, and she was devoted and modest enough to never let it be known. They had no children, and he said it was that he might love and be loved by all the missionaries' children. He gained their affection and admiration, and gave them advice, help, and good cheer, which all remember and profit by. Rudyard Kipling has said that when a good man dies there are fifty to five thousand qualified to take his place. It seems to me there is none qualified to fill Bishop Parker's place. He did not want the bishopric for the honor of it, but that he might do more work for the Master; but his work was done. He returned to us in India a bishop, but was not able to hold one conference. He went to Kasgunj District Conference, but was stricken down and could not finish it. He made a most heroic struggle for life, but relapse after relapse finally conquered his giant frame and freed his spirit to join Christ the King in glory, and greet the redeemed millions from India and the world, and to induct them into the higher and the grander triumphs of the spirit world.

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## THE JAPANESE ON THE PACIFIC COAST OF AMERICA.

BY REV. M. C. HARRIS, D.D.
Superintendent of the Japanese Methodist Mission, San Francisco, California.

In the year 1870 eleven Japanese came *via* Hawaii to San Francisco and settled there. The increase in the number of emigrants from the Sunrise Kingdom was very small, for up to 1886 there were not more than a thousand of them in California. At first all landed in San Francisco, but afterward they began to come to Victoria, B. C., and to Seattle and Portland, Oregon. At present there are about forty thousand on the coast, including British Columbia, distributed as

follows: In California, 15,000; Washington and Oregon, 10,000; Arizona, Nevada, and Montana, 5,000; and in British Columbia, 8,000 or 10,000. The greatest influx was that of a year ago, when 13,000 arrived in a few months. Since July of 1900 the arrivals have ceased, because of the action of the Japanese government in prohibiting further immigration. This was done on account of the agitation against Japanese cheap labor by the labor organizations of the coast. Recently the prohibition has also been applied to British Columbia.

Merchants, artisans, tradesmen, farmers, laborers, and students make up the populations on the coast. Among the whole number there are few idlers, all being actively employed on farms, railroads, or in shops, families, or attending schools. All who come seek improvement. They are hospitable toward new ideas that may be practically utilized in Japan, and are therefore eager learners. The relatively large number of students is surprising; these are young men from the age of fifteen to thirty, mostly poor in purse but proud of learning, and willing to endure great privations for the pearl of knowledge. In California there are at least five hundred of these, earnestly studying in our schools, public and private. The Christian missions conduct English language schools, and thence they enter the high-schools, colleges, seminaries, and universities. There are twenty-five at Stanford and California universities, and the number pursuing higher education is constantly increasing. Including those on the coast with those in Hawaii, there are about one hundred thousand Japanese of all classes in America, for the most part young men, self-reliant and ambitious, and seeking better things for themselves.

### FIRST CONVERT AND MISSIONARY.

In 1877 there landed in San Francisco a little brown man bearing in his hand a letter of introduction from Dr. George Cochran, a missionary in Tokyo, to Dr. Thomas Guard, pastor of Howard Street M. E. Church. On inquiry he found that the doctor could be seen in his church on Sunday morning at eleven o'clock. Armed with his letter, he arrived after the service had begun, but, nothing daunted, he marched down the aisle, up the steps of the pulpit, bowed low, and presented his letter. The good doctor received the letter and motioned him to a seat in the Amen Corner. It should be remarked that our friend did not understand English, and this was the first time he had ever been in a Christian church. The next day Dr. Guard introduced him to Dr. Otis Gibson, the founder and superintendent of the Chinese M. E. Mission of California. As the youth had come with a desire to learn English, he was admitted to the school for Chinese, and then and there began a new existence which was destined to be the means of great blessing to his countrymen. He learned English, and listened with great delight to the Gospel from Dr. Gibson's lips. The Word was

received into an honest heart and transformed him completely. In a few months he and two others were baptized, and formed the nucleus of Japanese missions in America that have spread far and wide, and have carried blessings to thousands of his compatriots.

Soon after his conversion this man, Kamichi Miyama, was truly called to the office of an evangelist, and began work among the few Japanese in San Francisco. This took form in the organization of the "Japanese Gospel Society," auxiliary to the Chinese mission. Under Dr. Gibson he was trained for the ministry, and the two toiled together like Paul and Timothy until the physical breakdown of Dr. Gibson in 1885. In September, 1886, the Japanese separated from the Chinese, and formed the Japanese mission, under the superintendence of the writer, who had been transferred from the Japan Conference for this purpose.

In the year 1889 a memorable work of grace was wrought among the members of the little mission. One young man, deeply convicted of unbelief, was led by the Spirit apart, and for many days he prayed, fasted, and searched the Scriptures. Finally he emerged, filled with the new life and surcharged with the message of salvation, and began to witness and exhort with startling earnestness. Conviction of sin, the need of forgiveness, and the anointing of the Spirit came upon many. For days and weeks this went on, culminating in a regenerated, Spirit-filled church, ready for the service of the Lord. It pleased God to call many to be His witnesses and evangelists. Without purse they went forth with tracts and Bibles, and told their countrymen what God had done for them. "Sin and salvation" were the themes illustrated by their own experience, and the Lord confirmed their words and deeds with many signs. Scores were converted, and new missions were formed. Out of the revival came the forces which carried the Gospel to all points in California occupied by Japanese. The baptism which came upon these young men not only filled them, but has remained as a permanent experience and a convincing proof of the reality of spiritual life.

Growing out of the conditions of the people, and a desire to meet them, each mission is a Young Men's Christian Association, with the home idea added. A building is used for dormitory, restaurant, school-room, religious services, social hall, reading-room, trunk-rooms, etc., making it an institutional church.

In 1894 the first Japanese church in North America was erected in San Francisco, at the cost of about twenty thousand dollars, of which the converts gave over three thousand dollars. Beside the two-story church there is a dormitory for young men and a printing-press in a separate building. The Anglo-Japanese Training School is conducted both day and night, and the average attendance is above one hundred and thirty.

All the missions are presided over by a Japanese preacher or teacher, and the business is conducted with the help of his members and official board. The writer is the only American who is officially connected with the Methodist Episcopal missions on the Coast. In the matter of financial support they exhibit unusual liberality. For

church benevolences they have given in the past seven years five thousand five hundred dollars, and for self-support fifty-two thousand dollars. Since 1877 over one thousand eight hundred have been baptized, and during the last seven years, 1893–1900, above one thousand five hundred.

Associated with the Methodists are the Presbyterians, with two strong establishments in San Francisco and one in Salinas, California. The Rev. T. Yoshimura is in charge of a Protestant Episcopal mission in San Francisco, and in Seattle and Tacoma the Baptists conduct two prosperous missions. Unity of spirit and close, sympathetic cooperation exist among all the churches and missions, greatly contributing to the extension of our Lord's Kingdom.

The regenerating influences of these missions upon the dwellers on the Coast is direct and very salutary, and upon Japan, tho indirect, it is nevertheless very helpful. Many Japanese who have come to the Coast as students and traders have, upon their return to Japan, admirably succeeded in many callings. Among these are a number of Christian men. I can count thirty men, pastors, teachers, and evangelists, who have been converted here and are now potent factors in the churches in Japan. In British Columbia vigorous missions are being maintained at Victoria, Vancouver, and at Union and Fraser River.

It is an inspiring truth that not only every steamer carries native Japanese Christians from Victoria, San Francisco, and Seattle, but on these same vessels are hundreds of letters from Christians laden with love-messages and fragrant with prayer for the loved ones at home. Whole families have thus been changed into Christian households by these loving epistles.

THE JAPANESE METHODIST CHURCH IN SAN FRANCISCO.

# DISEASES AND DOCTORS IN KOREA.

BY REV. HENRY MUNROE BRUEN, TAIKU, KOREA.
Missionary of the Presbyterian Board, U. S. A.

The medical institution at Taiku consists of one room, probably thirty by ten feet, containing the medicines, water-still, and operating-table (home-made), and, in addition, three small rooms, ten by four each, for store-room, consulting-room, and waiting-room. Here the faithful doctor labors, giving his life for this people. With no nurses, no surgical or other wards, no trained assistant and in crowded quarters, he is obliged to come into close contact with every form of disease, from leprosy down to toothache. Many times he must say to serious cases, "I have not the facilities to help you. Go home again." Antiseptic and satisfactory surgical work is almost impossible. Yet his reputation has rapidly spread, and every day at an early hour a crowd gathers, in order that they may be among the favored few who can have the opportunity of seeing the "great foreign doctor." Notwithstanding the difficulties in the way, he has been able to see some encouraging results, and to give relief and healing to many sufferers. Abscesses and fistulas are very common. They are aggravated by the uncleanly habits of the people, and by the utter lack of the knowledge of the rudiments of physiology and hygiene.

Consumption is very common; often however, the tubercular germ has found lodgment in the glands of the body instead of in the lungs. Smallpox is universal. I have been told by one of our Koreans, who is employed as a teacher, that he did not know of a person who had reached twelve years of age without having the smallpox. It makes dreadful ravages among the children, and there is a common saying that a Korean mother does not count her children till they have had the smallpox.

The Koreans call this disease "the guest." One explanation of the origin of this name is that smallpox originally came from China. Another explanation is that the disease is a spirit which must be induced to leave by worship and the offering of food. To this end the child, formerly scolded and cuffed about, is regaled with dainties and addressed in the most honorific terms. They have an ingenious way of inviting the "guest" away from the house. A little straw horse is made, which is loaded with offerings of rice, wine, etc., and the "guest" is invited to go for a ride. The horse, offerings, and spirit guest are then taken out into the country and the horse is turned loose to pasture.

Another complaint which is universal among the Koreans is indigestion. When little children they are stuffed with rice, and their little stomachs patted and rubbed by their fond mothers, who think

that their children's strength will be in proportion to the amount of rice they eat. This stuffing process produces greatly distended stomachs. All Koreans bolt their food; when they eat they attend strictly to business, and all that can be heard from a group at meal-time is a sound resembling that made by water disappearing down the waste-pipe of a sink. The louder the noise the greater is their appreciation of the food. Half-cooked rice, eaten with quantities of red pepper, form the substance of the meal. The combination is, of course, more than the stomach can stand, and produces what they call "that worm." They say that of course they know that it is not a worm which troubles them, but that it is a mass of saliva which forms a ball that rolls around in the stomach. To break this ball up and get rid of it they place two thimblefuls of sulphur and other drugs on the child's back, and set fire to it. The Korean idea is that this treatment breaks up "that worm," and drives it up and out through the crown of the head. The frequency of the complaint and the prevalence of the remedy is testified to by the white scars, the size of a quarter or half a dollar, which one can see on the back of almost any Korean child when in its summer (birthday) costume. Why they do not apply the remedy directly to the stomach is a mystery.

Leprosy is very common. Dr. Johnson sometimes meets several cases in a single day in the dispensary. It is not, however, as severe a form of leprosy as that found in India. The Koreans are very much afraid of it, and when the spots first appear they burn them out, and claim that if taken early enough it can be cured. A young Buddhist monk recently came to the dispensary with his fingers and toes dropping off. He was a leper, and wanted medicine that would cure him. When told that he could not be cured he cried and refused to go away, but when convinced he threw down money and asked for some medicine that would kill him.

The Korean doctors always claim to be able to help or cure a patient, whatever may be the disease. The people therefore can not understand why American doctors will not always promise to do the same. They do not see the need of a continued course of treatment, but expect one bottle of medicine to cure them. If it does not they can not see why more of the same can do any good. A patient who was given a bottle of medicine with prescribed doses to last ten days returned the next morning with the empty bottle, saying that as he lived some distance out in the country he had taken the medicine, and would like some more to take home with him. He doubtless reasoned that if one bottle would cure in ten days if taken in ten doses, then the bottleful taken in one dose would cure in one day; but to make assurance doubly sure he wanted another bottle to take at his leisure,

# RESULTS OF MEDICAL MISSIONS IN KOREA.

BY J. HUNTER WELLS, M.D., PYENGYANG, KOREA.

Philanthropic work has always found its best expression in emulation of the example of the Good Samaritan. Nothing is more marked in the life of Christ than His work of healing the sick, and there is nothing more marked as one of the general results of Christianity than the acknowledgment of the obligation to provide systematically for the sick, the sorrowing, and the poor.

Some one has said that "philanthropic work [medical] should be limited by the possibility of its evangelistic utilization and influence." This is not in accord with the spirit of the aid given to the man who had fallen among thieves; but since missionary funds are limited, such policies must be acted on to some extent; and as no one can tell just to what extent evangelistic influence is manifested, it will be difficult to lay down rules on this line. Korea was opened to the Gospel by the indirect influence of the medical work. All this growth in northern Korea is synchronous with the establishment of the medical work, and no human factor in the work for Christ in northern Korea has been more potent than the dispensary and hospitals. Over fifty thousand persons have been directly or indirectly treated in the two little institutions here, and double that number have been influenced during the past four years.

A very low estimate of the economic value rendered to this pitiful people by these two little institutions places it at $350,000, while the funds used from America, exclusive of the physicians' salaries, has been less than $3,500. Surgery of a high order, especially eye surgery, is practised at both hospitals, and scores of totally blind people have been restored to sight. The numbers of conversions in both hospitals, which usually result in an indirect way, since the work is so large, would be accounted marvelous, were it not that there are some two hundred meeting-places, or so-called churches, in as many different cities and towns in an area about one hundred and sixty by fifty miles. There are but few nooks or corners in this district in which dispensary patients, with the pamphlet they have received and the word they have heard, have not permeated. The largest factor, however, has been the general influence which has pervaded the whole region, and has made possible the wonderful progress in Gospel work.

So on the lines of simple unity and a medical work pursued and carried out as a Christian obligation, tho it costs less than $400 a year, and with self-help, self-support, and a personal salvation emphasized, and with the country's religion of Buddhism and Confucianism and the worship of spirits in a bad way, the Gospel is making immense strides. But over it all, explaining all, simplifying all, is the fact that the Holy Spirit has come in power on these people.

# KOREAN CHARACTERISTICS.*

BY REV. JAMES S. GALE, SEOUL, KOREA.
Missionary of the Presbyterian Board; author of "Korean Sketches."

The poor Korean is the last man in the world to know his whereabouts. Times and seasons with their accompaniments have no place in the region of his comprehension. It may be to-day, or it may be yesterday, or it may be a thousand years before the Flood, it is all the same to him. His grandfather lived, and his son lives—why should he care? "What have I got to do fooling with the eternal laws of heaven and earth?" is one of his oft-repeated sayings. He never dreams of material cause and effect, linked together, living on earth and ruling among mortals. Every change and chance for him has its rise in some mysterious omen, or sign, or spirit rapping, or offended ancestral god. With him spirit is always greater far than matter. It moves and matter responds, and as you can not hope to oppose spirit, leave matter alone also.

Not long ago one of my friends painted a little pig with strong poison and made it fast to a tree. A tiger came by and ate the pig, but he repented forthwith, and proceeded to unburden his soul of the whole undigested mass. While thus engaged friend Kang shot him with his ancient flintlock gun. Later another tiger was secured, but the wife tigress came to sit as sentry, and the flintlock was too uncertain; so Kang called on me for a rifle. An American Martini I had, a strong gun, sufficient to withstand all manner of shock and jar. I gave it, saying, "Be careful now; with the gun on one side and the tiger on the other, I am anxious, but I disclaim all responsibility." "Oh, yes, yes, I know all about it," said Kang; "let tigers beware," and he marched off in triumph. He shot off a cartridge to let his friends hear the noise, and another for other friends who had not heard the first; then he proceeded to wipe out the barrel with a wad of rag and the steel rod. In less time than I take to tell it he had rag and rod fast half-way down. Out it would not, nor would it in. He perforated his front garments and nearly gave himself appendicitis by his efforts to push. Said he, "The law that governs this affair contradicts everything I have seen in heaven and earth; I'll put a cartridge in and shoot it out." There was a flash, a burst of artillery, with sparks of fire, and Kang for one small instant wakened wide up to see if he was alive. He brought home the gun and reprimanded me: "Don't you ever loan that kind of weapon again. Anything that bursts like that and flies all over is dangerous." I asked, "Are you alive?" "Yes," said he, "but it was near death I was." I replied: "After my warning you, too. I have no words; I am speechless; go in peace." Kang holds me responsible to-day for certain powder-marks that disfigure his person. I have done him an injury, and the professor of logic in Harvard itself could not put any other idea into his head. There is no such thing as cause and effect in Korea. The case of Kang represents the whole peninsula. Think of it.

With recent wars and rumors came ten thousand French rifles landed at Chemulpo. This week they were distributed to the Korean soldiers, the old ones being cast aside. I stopped yesterday before a group gathered at a sentry-box. "These are the new rifles, are they?" I asked. "Yes-s-s," with rather a monotonous expression. "Are they not satis-

* Condensed from *The Outlook*.

factory?" "The rifles are all right, but the cartridges won't do." "How is that? don't they fit?" "Oh, yes, they fit; but the odor—no powder about it at all, just a nasty fishy smell; we can never use them." Of course the smell of the cartridge has more to do with the Korean than the distance the ball will carry, or the extent of its power to perforate. Smell and spirit are about the same to him. I venture to say that if these soldiers had their way they would dump every box of these cartridges into the river, and let the fates take the country.

The Korean might well be placarded the Unconscious Human. Just now round about him are gathering shadows and mutterings, the full import of which he seems to hear not; at any rate, which he certainly understands not. He says the graves of his ancestors must be moved to some more propitious place. To this extent only is the national mind alive to the situation.

On the north, Russia is bearing down slowly and steadily. She is like the glacier—not a good train to go by when you are in a hurry, but a through train nevertheless, if you give her time. She is just enough civilized to come within the limits of Oriental comprehension. For that reason she is the choice of the Orient before all other Western nations. Her flag flies over Manchuria, but of course she disclaims all thought of annexing the same, and the governments at home, busied over the despatch, forget about the flag; but the flag will fly, and places once called Maershan and Teungwhaseung will become known as Muravieff and Kornoloff. All around these coasts go the ships of various nations. There are no lighthouses; there is a tide of thirty-six feet off Chemulpo; there are untold dangers to navigation throughout the Yellow Sea; but the ships go on forever, and among them the Russian, in and out, taking Masanpo to-day, when there are too many eyes watching Manchuria, and withdrawing to-morrow, saying, "I have just given up Masanpo; what more do you want? I shall give up Manchuria in the same way."

The skilful way in which Russia manipulated her forces so as to gain Port Arthur and push the railway down from Nertchinsk, before the world was aware of what she was about, illustrates her methods. She now has Port Arthur and Manchuria; she has a solid footing at Masanpo, a place of great influence in the capital of Korea; and she is gathering her forces, fleet and army, for another glacial step forward. France in the mean time acts as her aide-de-camp. Russia is apparently after Korea, and unless more than ordinary diplomatic intelligence is displayed, she will outwit the other Powers and get full possession, without the Korean soldiers having occasion to smell a single fishy cartridge.

This would undoubtedly prove true if Russia had to deal with European Powers only, which she has so long and so successfully hoodwinked; but here there is another factor to reckon with. An Oriental nation, awake and armed and ready, is watching every move. Japan was deceived once, and by it lost Port Arthur. She will never be deceived again. Russia gained by the acquisition of this point an open harbor and key to the Yellow Sea, but she won as well the eternal enmity of Japan, and a day of reckoning is surely coming. The little Japanese soldier, broad as long, game as any terrier, once stormed the heights and took this fortress from the Chinaman; he would enjoy the sport much more keenly to storm and take it from the Russian. No one knows what Japan will do; she is ready; she will fight to a finish, for it will mean to her life or death. It must come unless Russia yields Korea, or comes to

some reasonable understanding in the matter of boundary compensation. Will Russia do so? She may; she will if she is wise.

While the surrounding atmosphere is electric with coming possibilities his Korean majesty is busy with his dead ancestors, oblivious to the living. He is building a beautiful mausoleum behind the United States Legation, where the pictures and tablets of his deceased forefathers are to repose. These pictures were copied from originals kept in Yung-Hung, two hundred miles away. A wide and beautiful road was made across the peninsula along which to escort them. A body-guard of several hundred officials, including the prime minister, accompanied them on their way. It was a great reality to his majesty, this arrival of the pictures, while gunboats crowding into Chemulpo and dangers threatening north, south, east, and west are viewed simply as foreign phantasmagoria. As the smell of the smoking powder is more to the Korean soldier than the force or direction of the bullet, so the pictures of his ancestors are more to the emperor than all the eager, crowding faces of the living.

So the weeks pass by, and his unconscious majesty prattles them away with trifles. It was but a day or two ago that he was invested by the British representative with the most eminent order of the Indian empire, the accompanying note signed "Victoria," and dated less than a month before she died. But what did he know of Victoria or the Indian empire? The chain of solid gold, weighted down with hangings of elephants, tigers, and flowers, caught his eye for the moment, so that he smiled pleasedly and made a pretty little speech in reply. Said he: "My joy is great, but yet it is mingled with sorrow to think that she who gave it is gone back home." It was the act of a play-house king, the speech and the donning of the order. His eyes would glance aside to ask of his ministers, "Have I said what I ought to?" He is an absolute monarch, tho all unaware of the actual world he lives in. His unconscious subjects, too, dare have no thoughts whatever about their country. They are to take quietly what he and fate decree. Pitiful beyond expression is the position of the Korean people! A kinder, more lovable race never lived. We who have known them for years, and have never met with insult, who have had access to every home and to many a heart, know how to appreciate and sympathize with them in this their time of helplessness. As for their future—a race of slaves, we fear.

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## THE OPENING OF HUNAN, CHINA.*

BY REV. GRIFFITH JOHN, D.D., HANKOW, CHINA.

I have just paid another visit to Hunan, accompanied by my colleague, Mr. Sparham, and by Mr. Grieg, of Yochou. The round trip was about nine hundred and twenty English miles, and we did it in less than eighteen days. We went by one of the ordinary steamboats to Chang-Sha, where the Hunan governor, Yü Lien-san, was kind enough to lend us his steam-launch, which took us up to Hengchou and back all the way to Hankow. The governor would not have done this a year ago. The fact of his doing it now shows what a tremendous change has come over the official mind in these parts since the recent troubles. Of all my visits to Hunan, this has been, in most respects, by far the most interesting.

* Condensed from the *North China Daily News*. Letter dated May 18, 1901.

At every place we were received most cordially by all the officials, both higher and lower.

At Chang-Sha we called on the governor, and he received us with every demonstration of respect. Taotai Tsai, the official in charge of foreign affairs in Hunan, treated us with marked friendship. He gave us an excellent feast, and we spent hours together conversing in the most familiar manner on all matters connected with the well-being of the empire and especially of Hunan. It was a real joy to visit Chang-Sha this time. The old opposition is dead, and the city is open. We met with nothing but civility everywhere and from all parties. Private gentlemen invited us into their houses, and there we sat chatting and sipping tea, with the delightful sense of being quite at home with our Chang-Sha friends. We called at the house bought by us two years ago, but actually handed over to us only two or three months since, and found that a part of it had been turned into a chapel, and that public preaching was carried on in it for hours every day. The two native brethren in charge are good and earnest men, and have the respect of both the officials and people. They are working hard, and have already gathered a small congregation of believers around them. We had the pleasure of seeing some of these men, and were much struck with their respectable appearance. It remains to be seen whether they are sincere. We would have preached at the chapel, but the congregation was too large for the building, so we moved to an empty space in front of the principal temple in that part of the city. Here we stood on benches and preached to a large congregation. The people listened well, and behaved themselves admirably, and we came to the conclusion that the people of Chang-Sha are as ripe for the Gospel as the people of any city in Hupeh. There is no difficulty now in purchasing property for missionary purposes in the city. The people would be glad to sell, and the officials are not at present in a mood to object. The Roman Catholics have just bought a large piece of land outside the city, on which they intend to build without delay. One of the officials told me just before leaving that he would be glad if a missionary of the London Missionary Society would come at once and live in Chang-Sha. Such is the present state of things, and nothing could be more satisfactory. I have always maintained that our difficulties in Hunan sprang from official opposition, and that what kept us out of Chang-Sha was an official sentiment. Our difficulties have never been with the people, but with the governing classes. So far as the people are concerned, there is no reason why Chang-Sha should not be made an open port at once. There are thousands upon thousands in Chang-Sha who would hail the event with unfeigned delight.

At Hengchou there was a wonderful display of pomp and ceremony on our arrival and departure. It was, I suppose, the official way of showing their respect to us, and of impressing the imagination of the people. We called on the officials and they called on us, and our intercourse was of the most friendly character. All expressed their deep regret for the riots of last year, and their sense of indebtedness to us for the kindness we had shown in the settlement of our difficulties. In asking only 16,000 taels indemnity, we have, they said, shown ourselves to be true friends to the officials and people. The taotai, the prefect, and the two district magistrates gave us a magnificent feast at the taotai's yamen. The underlings of the Chingchüan yamen insisted upon sending in another feast. Two of the military officials gave us another.

The Christians, of course, were not going to be beaten by the heathen, so they sent in feast after feast.

We moved freely among the people of Hengchou, and were received everywhere with every mark of respect. There was not a black look to be seen anywhere, nor an angry word to be heard. It was interesting to visit the spot on which our chapel stood before its demolition in July last. There we found the bare ground and nothing else. There was not a brick to be seen; the whole building had been completely destroyed, and everything in the shape of materials had been carted away. We were told that such was the state of things at all our missionary stations in the Hengchou prefecture. The London Missionary Society had in the prefecture between twenty and thirty places of worship. All, without a single exception, were utterly destroyed last year. Orders, however, have been given to start the work of rebuilding, and we are hoping to see all our buildings up again before the close of next year.

The whole city was open to our inspection, and we made the best use we could of our opportunity. We were struck with its size and population, being much larger in both respects than we expected to find it. We estimated the population at not less than two hundred thousand. Looked at from a missionary point of view, it is a splendid center, and its importance can not be overestimated. The work of the London Missionary Society in the prefecture is even now a truly great work. The prefecture consists of seven districts or counties, and we have an important work going on in six out of the seven. This is the only Protestant society that has had any work in the prefecture so far. It is to be hoped the other societies will soon begin to turn their thoughts to this part of Hunan. A more inviting field Hunan does not present.

The Sunday we spent at Hengchou can never be forgotten. A goodly number of Christians residing in the surrounding country had heard of our arrival and came in to see us. Others came in as candidates for baptism. We had two services held in the open air, there being not sufficient room for the congregation in the house. At the close of the morning service twenty-eight persons were baptized, and at the close of the afternoon service nine more were added to their number. Thus there were baptized in all thirty-seven persons on that ever-memorable day.

Among those who were baptized on this occasion there is one remarkable character. Some years ago Mr. Peng was passing through a market town, about fifteen miles distant from Hengchou. There he made the acquaintance of a well-to-do family. Mr. Peng preached the Gospel to them and gave them some books; both husband and wife seemed much interested in what they heard from Mr. Peng, especially the wife. The husband became a believer, but, being an opium-smoker, has not taken an active part in propagating the truth. The wife, however, became at once an earnest propagandist. Having mastered to some extent the contents of the books, she began to teach others; she turned a part of her house into a meeting-place for the believers, and invited them to come and join her in Christian worship. About a hundred people have been influenced by her example and teachings, of whom nine or ten were baptized at Hengchou on this occasion. When asked to whom they were indebted for their knowledge of the truth, the answer invariably was "to Mrs. Wu." They spoke of her as their teacher and of themselves as her scholars. Last year this little band of converts suffered dire persecution, but especially Mrs. Wu; her house was demolished, her business

ruined, and her property stolen. Mr. Peng estimates her loss in property at about $4,000; her life was sought by the enemy, and for four months she wandered about from place to place in a state of great destitution. Nevertheless, her heart is full of gratitude, and her faith in God is as strong as ever. She told us that in the midst of trials she cherished no hatred of her enemies, no ill-will, no desire for revenge, and all the others spoke in the same way. It was very interesting to listen to their tale of suffering, and still more interesting to hear them say that they could and did forgive their enemies, and were actually praying for those at whose hands they had suffered so much. The Church in China can boast not only of heroes, but of heroines, and Mrs. Wu, of Chüanhishih, ought to be known as one of the most distinguished among them.

An incident occurred before we left Hengchou which greatly interested us. Hengchou can boast of five colleges, the most famous of which is the Shih-ku-shu-yüan, or Stone-drum College. Four years ago Dr. Wolfe, the famous German traveler, made an attempt to visit this college, which attempt almost cost him his life. He was attacked by a furious mob, consisting of students and others, and compelled to beat an ignominious retreat, without even effecting a landing. On this occasion, however, four of the students called on us and presented me with a pair of complimentary scrolls, accompanied with an invitation to go and see the college. We had a long talk with them, and were greatly pleased with their intelligence and friendly bearing. They told us that they would be glad if we would establish a college at Hengchou for the teaching of Western languages and science. At Chang-Sha the students connected with certain colleges there expressed the same desire. Such is the change that has come over the students of Hunan, and I can not think of it without wonder and deep gratitude.

On our way down the river we called at Hengshan, where we had an interesting service with the converts residing at and around the city. At the close of the service twenty-five persons were baptized, making sixty-two baptisms in all in the Hengchou prefecture on this visit. Our native evangelist in charge of the work at Hengshan told us that some of the converts in that district fell off during the persecutions of last year, but that the majority of them stood the test well. It was a great joy to see so many of them at the service, and to find them all so bright and happy.

The above is only a very brief outline of our experiences on this visit to Hunan. To tell all would require a volume. The one fact that stands out prominently in this narrative is this: *Hunan is open.* I have longed for many years to be able to pen that short sentence of three words, but could not do so till now. Once and again have I said during the past two or three years that Hunan was opening, but never till now have I been able to say that it was open. I can say so now, and my heart is full of joy as I do say it. I do not mean that we shall have no further trials in Hunan, and that the missionary after this will find Hunan a bed of roses. What I mean to say is that the old wall of partition which excluded him from Hunan is thrown down, and that it will be his own fault if he does not enter in and take possession.

And to what is the opening of this hitherto anti-foreign, anti-Christian province to be ascribed? It is to be ascribed to a combination of causes. The persistent attacks of the missionaries on Hunan, for the last twenty or thirty years, have had a great deal to do with the bringing around of the present state of things. Tho not allowed to live in

Hunan, their visits to the province as preachers and colporteurs have been numerous during these decades. The noble work of the native colporteurs in Hunan, carried on for many years with hardly a break, has had much to do with it. The degradation of Chou Han, and the suppression of the Hunan anti-foreign literature, must be regarded as a most important factor. The China and Japan war must be taken into account in any attempt to explain the new order of things which has been setting in for some time, not only in Hunan, but in every province throughout the empire. And then come, last but not least, the troubles of last year in the Hengchou prefecture. These have brought matters to a point, and made it impossible for the higher officials to carry on their procrastinating policy any further. The following words were penned by me just four years ago:

> Is it not full time to put an end to this Hunan tomfoolery? It could be done to-morrow if our ministers were to insist on it. The opening of Hunan will take place when the official policy changes. I am not speaking of the policy of the local magistrates. The lower officials count for little in Hunan. I am speaking of the policy of the central government in Peking and of the higher officials in the Hunan province. "What can we do?" said one of the local magistrates at Yochou. "Let the foreign ministers deal with the Peking government. When Peking wants Hunan opened it will be opened, but not till then. We, the smaller officials, can do nothing." In that remark you have the truth, the whole truth, and nothing but the truth.

That is exactly what has taken place. The official policy has changed and Hunan is open. There have been many influences at work, and God has been working in and through them all, and all have been made subservient to the realization of what we witness to-day in Hunan; but among these influences I am inclined to assign a foremost place to the troubles of last year.

Now that Hunan is open, let the missionary societies be careful as to the stamp of men they send there. Hunan needs our strongest and most cultured men. None but the wisest and best should go to Hunan. There is no room there for the weak-minded and the unspiritual.

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## THE BIBLE IN ARGENTINE REPUBLIC.*

BY THE ARGENTINE MINISTER OF JUSTICE AND PUBLIC INSTRUCTION, DR. OSVALDO MAGNASCO.

When the Romans spoke indefinitely of a city as 'Urbs' it was always understood that they meant the great city, the head of the old world. The word represented the monopoly of thought by its grandeur.

Thus also has it happened with the old 'Biblos.' The same antonomasia; the identical monopoly. And, in truth, none like the Bible deserves the name of 'book.' It is peerless because of its intrinsic excellence. In its pages throb the teachings of ineffable wisdom; all other books are but amplifications of this book. It is itself the sure way to the attainment of all the greatest human ideals—truth, kindness, and beauty. Its philosophy contains a purity too often forgotten; its morality is the simplest goodness, its art the supreme beauty.

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* Condensed from the *Bible Society Record*. Copied from the Argentine government paper *La Tribuna*.

He who has not read the book will be incapable of experiencing the great sensations of intelligence; neither can he bear upon his soul the marks of the tracks along which men and peoples go most surely to their natural destinies.

The worship of the Bible is not the worship of the past or of anachronical things, for it is a book which is eternally new and fresh as a perennial spring. And eternal also are its teachings; they come to us from the remotest depths of time; they comfort the present and illumine the future with everlasting light.

The Book of books deserves to-day more than ever the glorious monopoly of thought. There is no book outside of this book. And those who, through I know not what strange wanderings attributed to the modifications effected by modern civilization, judge of its value merely from the standpoint of bibliophiles, manifest clearly their rashness in so doing; and it is easy to understand that they have never meditated deeply over its pages nor brought their spirit into the presence of its crystalline founts.

Our people must be built up with its teaching, and the book must be upon the tables of our homes and on the desks of our schools.

The children of ancient Rome learned to spell from the text of their fundamental law—the Twelve Tables. It was not first of all the attainment of literary progress which induced the Roman matron to proceed thus: the children drank in a spirit of truth and justice from among the asperities of that primitive text, as from the jutting crags of the rugged rock the water leaps forth with more transparent beauty.

Our children should learn to read from the pages of the book—the fountain of eternal health, the key to all progress.

### THE BIBLE—A LETTER TO DR. MAGNASCO.

The Minister, Dr. Magnasco, has received from the Rev. William C. Morris, Superintendent of the Agentine Evangelical Schools, the following letter:

"When that which you so wisely advocate comes to be an accomplished fact—when the Book is the counselor of our Argentine homes, and occupies the place of honor which rightfully belongs to it in the Argentine schools—we shall then have commenced to build the greatness of our Argentine nation upon the immovable rock of eternal truth.

"Kindly allow me, Mr. Minister, a moment of frank and sincere intercourse. You have been the first member of the Argentine Executive, from the date of our national independence to the present day, who has had the wisdom and the courage to propose the reading of the Holy Bible in our public schools—I refer to your message to the Honorable Congress, dated June 5, 1899—and now you plead with powerful eloquence in this magnificent testimony for the Bible in the home. . . .

"If I might be permitted to do so, I would beseech you, in the name of the sincere affection which we profess for the Argentine people, to urge forward this propaganda in favor of the Bible which you have initiated. This cause, of which you are the leader and defender, will triumph. Its triumph is inevitable; and on this triumph depends the complete freedom, the true progress, the abiding strength, and the lasting greatness of this great nation. . . ."

# EDITORIALS.

## David Brainerd and John Eliot.

Recently an inquiry was made as to the truth of the statement that nobody living could read "*Brainerd's*" translation of the Bible into the language of the Delaware Indians. The question was referred to Rev. Egerton R. Young, of Toronto, and we give his reply. Mr. Young is adding to his numerous works on North American Indians a large volume on their "Folk-Lore."

I have delayed writing until I could again thoroughly examine a number of historical books and documents in reference to the *literary* works of John Eliot and David Brainerd.

Of John Eliot the list of his works is simply marvelous. In my "Biblography of the Algonquian Languages," the record of his works, with remarks on them and some quotations, begin at page 127 and extend to 184. Eliot was perhaps the most prolific writer or translator into Indian dialects and languages we have ever had.

As regards David Brainerd, I have carefully reread his "Life," by Jonathan Edwards, and also some briefer "Memoirs," and the testimony of all is that Brainerd did not write or even translate anything into any Indian language. He died October 9, 1747. On February 24, 1745, he wrote:

"In the morning was much perplexed. My interpreter being absent, I knew not how to perform my work among the Indians. However, I rode to the Indians, got a Dutchman to interpret for me, tho he was but poorly qualified for the business."

Thus it is, all through. He is constantly referring to his *interpreter*. With his assistance Brainerd translated some prayers into the language of the Delawares, but says that even in this simple work he "met with great difficulty by reason that my interpreter was altogether unacquainted with the business."

Brainerd was born April 20, 1718, so he was only 29 when he died. A victim of consumption, really a dying man all through the few years he spent among the Indians, he had not the physical strength or vitality sufficient to do much more than travel about until his interpreter could tell them the story of that Savior he himself loved so well.

So these are the reasons why to Eliot, and not to the saintly Brainerd, we must give the credit of the translations of the blessed Book.

As regards your query about none now being alive who can read Eliot's Bible, there was an interesting "item" in the New York *Christian Advocate* some years ago that some of the Indians in Michigan could read and understand one of his translations. I did not preserve the "item," and can only call it up from memory. It may be interesting to *remember* the name of the interpreter whom Brainerd employed. It was John Wan-waump-e-qu-un-naunt.

The Algonquians, to whom you refer in their various subdivisions, occupied a vast stretch of country, as they reached from Labrador to the Rocky Mountains and from York and Churchill rivers in the Hudson Bay to Pamlico Sound in North Carolina. In their tribal subdivisions they were Abnaki, Blackfeet, Chippeway, Cree, Delaware, Micmacs, Massachusetts, Montagnais, Nipissing, Menomoni, Pottawattomi, Saulteaux, and *some* others. * *

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## A Missionary Boat for Korea.

Some time ago Dr. Horace G. Underwood, of Seoul, Korea, wrote us the following letter in reply to an inquiry as to how friends in America might best help materially in the work in Korea. A magnificent work is going on there, and God is manifestly acknowledging the witnessing of His servants, as will be seen from the brief articles in this and other numbers of the REVIEW. We earnestly hope that some friend will undertake to supply this need, and thus contribute materially to the means used

for winning Korea to Christ. Dr. Underwood writes:

I have now under my care 30 outstations, where there are held during each week about 140 meetings. All these places could be reached by boat with a great deal less physical fatigue, and therefore more energy spent in the preaching of the Gospel. In addition to this, I could much more easily carry on this work among the thousands of islands around this coast. I would need a boat after the native style, so that natives could run it, and at the same time one adapted to both river and sea travel. It must be arranged with a center-board, that can be raised and lowered. Such a boat as this, fitted up with a cabin to sleep in, and a small cupboard with medicines for medical work, with sleeping accommodation for the sailors, would cost about $400. Such a boat would be a great help, and would assist very materially in carrying on the work.

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### Prudent Foresight.

Christians ought to understand that in pursuing missions they are not only benefiting the heathen, but are throwing out an anchor of safety for themselves. We are not referring just now to the reflex influence of missions, altho this is of the greatest possible moment. There is another reason, expressed in the work: "The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." This is not only true of the transference of the Kingdom from the Synagog to the Church herself. North Africa, for ages, was filled with flourishing churches. Where are they now? At the time when they were dying out, the Kingdom of God was rooting itself among the barbarians of the North. The Church thereby became stronger than ever before. Yet how weak she would have been had she lost North Africa without gaining Germany, Britain, and Scandinavia. And from these regions powerful Christian churches are extending through America, South Africa, Australia, and New Zealand, while in these churches largely lies the hope of recovering North Africa itself to the faith.

And while the churches of the Levant have not been extinguished, yet they have been fearfully diminished and oppressed and corrupted, so that the hope of their ultimate enfranchisement, reinvigoration, and purification depends mainly on those Christian nations which have been converted by them or by their Western sisters. In favoring missions, therefore, the Eastern churches were also providing for their own future life in ages far remote.

Will such times of diminution, oppression, corruption, and utmost need ever come to us? We can not say. They may. There is quite as much likelihood of such a time for us as there was in 400, of the devastations of Mohammedanism in Syria, North Africa, and Spain.

True, there is one way, much used, of greatly lessening these probabilities. Only let us call everything Christian that calls itself Christian, and we shall get on very nicely. A leading paper, pleasantly called religious, calls this "the day of the Church's triumph." How can this be doubted? Look at Mormonism spreading all through the Rocky Mountains, and seemingly about to invade Mexico. Here is a form of triumphant Christianity. Its members read the Bible, and practise baptism and the weekly communion. To be sure, they tells us that the only God with whom we have anything to do is Adam, and that every polygamist Mormon is, under Adam, to be the God of all his prosperity. Yet they call themselves Christians, and who would be so impolite as to tell them that they are liars? Then there is Christian Science spreading rapidly among us, so-

called, as the *New World* happily says, because it is neither Christianity or science. True, it denies all distinction of being between God and the creature, thereby denying the reality of both God and the creature. It denies the possibility and reality of sin, and thereby of holiness, which is nothing if not a free choice of the better part against the worst. Of course, Christ is not our Redeemer, for there is nothing from which He can redeem us. What of all this? These people call themselves Christians and have churches. Let us thank God for the triumphal march of this new form of Christianity.

At this rate, we can not tell how soon, in order to maintain the real Gospel among ourselves, we may have need of help from the now despised churches of the Kongo, or of Sze-chuen, or of Sumatra, or Borneo. We can not be too earnest in spreading the Gospel abroad, to provide against the possibility that some day there may be no Gospel at home to spread. Already we begin to hear it taught by prominent members of prominent churches: "The great present duty of a Christian is to make money." There is a bold and bald proposal to make Mammon the head of the Church. "Lord Jesus! come quickly." †

## Summer Evangelistic Work.

Some very successful evangelistic campaigns have been conducted in our great cities during the past few summers. Mr. Moody was strong in his support of these efforts to reach the masses, and both New York and Philadelphia have had organized work during the past three years. At Buffalo this year there have also been in successful operation tent meetings near the exposition grounds. Among Presbyterians action was taken at the last general assembly in Philadelphia to organize a similar work in each of the large cities of the United States. A competent committee was appointed, and every effort is being made to insure widespread and permanent success. We believe that every denomination and every Christian church should be making systematic and persistent efforts to reach individually and collectively those who do not attend church. We must follow the example of Christ and the apostles in not waiting for men and women to come to us, but in conveying the Gospel to them when they are at home as well as abroad. The tent work is a move in the right direction, but it is not sufficient; there must be more individual work for individuals. *

## Professor Warneck and Great Britain.

Professor Warneck writes that his attitude toward Great Britain was misapprehened by the REVIEW (April, 1901, p. 295), and in justice to Dr. Warneck we think it best to quote the substance of his words without further comment.

He disclaims all hatred toward England, and on the contrary declares he belongs to those Germans who take special pains to keep down popular passion and to insist on justice toward that nation. But he maintains that England is now doing in South Africa something that cries to heaven. He specially regards it as hostile to the interests of missions, etc. He says that citations from correspondence or printed papers do not always do justice to a writer, but had he treated matters in a REVIEW article he would have gone into details.

## Donations Acknowledged.

No. 236. Ramabai's Work, India..... $4.00
" 237. Congo Bololo Mission..... 30.00

One of these gifts comes as a thank-offering "for blessing received in Mr. F. B. Meyer's meetings." A deep spiritual experience always opens the heart to give to the Lord's work. How much owes thou to thy Lord?

# RECENT BOOKS ON MISSIONS AND MISSION LANDS.

THE ANCIENT SCRIPTURES AND THE MODERN JEW. By David Baron. 8vo, 6s. Hodder & Stoughton, London.

This volume will be welcomed by all who know Mr. Baron, who is doubtless one of the ablest living converts from Judaism, and a man who is as worthy of love as he is of respect. Among all the men who have spoken at Northfield conventions not one ever surpassed him in Bible exegesis. His modesty is equal to his merit. This latest work is in two parts: first, he gives a series of fulfilled prophecies which prove God in history; and, second, he discusses the Jewish question. This twofold division explains the double title of this book. Part I. contains four sections; Part II., eight; and there are five appendices. To any student of the Jewish people and their history, and especially their place in the plan of God as unfolded in prophecy, this book will be an indispensable help to the understanding of these great questions.

In part first Mr. Baron has a chapter of peculiar interest, in which he treats the conclusion of the Hallel—the 113th–118th Psalms—as a prophetic drama of the end of the age. In part second there is a chapter on anti-Semitism, which will open the eyes of many to the real situation of the Jew in Europe; and among the appendices will be found a careful treatment of the Urim and Thummin, and of the structure of the second half of Isaiah's prophecy. Mr. Baron reminds us of Adolph Saphir in his Biblical learning, of Joseph Rabinowitz in his zeal for the conversion of his people, and of Professor Margoliouth in his ability to deal with the positions of the destructive school of criticism. But the book is throughout a missionary treatise, aimed principally at the salvation of the Jew.

THE GOSPEL IN NORTH AFRICA. In two parts Part I.—History and Condition of North Africa, by J. Rutherford, M.A. Part II.—Mission Work in North Africa, by Edward H. Glenny, Honorary Secretary of the North Africa Mission. 8vo, 250 pp. Illustrated. Office of the Mission, 21 Linton Road, Barking, London. 1900.

This interesting volume is true to its title, and gives in brief the story of the need and the work of missions in a region little known to the general student of missions. The subjects treated are large and of intense interest, but they are well handled, and, except for one erroneous statement regarding Islam, page 110, the book can be considered authoritative. A rapid sketch is given of all the countries of North Africa. The diabolical cruelties of Morocco are exposed. The peoples that sit in darkness pass before us in array. The religion that usurped the old strongholds of African Christianity gives verdict on itself in the pages of history. The volume lets us behind the scenes regarding French rule in Algiers and Tunis, as well as the awful misgovernment of Morocco. The chapters on the origin and work of the North Africa Mission are inspiring. Other missions are given credit for their work, and the treatment of the whole subject is broad and interesting. The book has more than one hundred and forty magnificent illustrations from photographs, and is printed on fine paper. Among the illustrations of lands and peoples there are also the faces of the early pioneers in this part of the Dark Continent. It is an inspiration to look into their eyes and read of their work of faith and labor of love. Results in North Africa, as in other Moslem lands, still await the pa-

tience of hope, but no one can read this book and *not* hope for the triumph of the Gospel in North Africa. Eight maps and a full index make the volume useful for students of missions. S. M. Z.

With the Tibetans in Tent and Temple. By Dr. Susie C. Rijnhart. 12mo, 400 pp. Illustrated. $1.50. Fleming H. Revell Co., New York. 1901.

Dr. Susie Rijnhart is a Canadian who married a Scandinavian, and went with him to preach the Gospel to the hermits of the "Great Closed Land." They crossed the borders from western China, and after burying their infant child, the husband one day disappeared, and was killed by Tibetan nomads. Mrs. Rijnhart was thus left alone in a strange and hostile country, and after many hardships reached a mission station in West China destitute and nearly dead. She has since returned to America, and here gives a valuable record of her observations and experiences. The story is as thrilling as that of Henry Savage Landor, and is far more trustworthy and Christian in purpose and spirit. It is well worthy of a place in missionary libraries, but will not be allowed to repose in peace on dust-covered shelves. *

The Inhabitants of the Philippines. By Frederic H. Sawyer. Map. Illustrated. 8vo, 422 pp. $4.00 *net*. Imported by Charles Scribners' Sons, New York.

Mr. Sawyer's book is an attempt to do justice to the natives of the Philippines—something which he feels has not been accomplished by other English writers. During his 14 years' residence in the islands he came into contact with all classes of the people and improved his opportunities to study them, and endeavors to describe the people as he found them. He says that as clients they were punctual in their payments, and as employees skilful, industrious, and grateful. Their failings he thinks to be due to the dishonest and inhuman treatment they have received at the hands of Europeans. Mr. Sawyer has even a good word for the Spanish government and for the friars—for the former on account of its few reforms and improvements, and for the latter because they have not been "wholly bad." The Americans, he thinks, have made many unfortunate blunders in dealing with the people, but believes that they will be able to make a satisfactory arrangement with the natives.

Mr. Sawyer's book is a valuable addition to our knowledge of the Filipinos and their history. It is divided into six sections—descriptive, historical, resources, social, geographical. Over half of the volume is devoted to a description of the various inhabitants. The author's estimate of them is apparently unbiased and just. *

China and the Boxers. By Rev. Z. Charles Beals. Illustrated. 12mo, 158 pp. 60 cents; paper 30 cents. M. E. Munson, Bible House, New York. 1901.

This is a brief history of the Boxer outbreak in China by the editor of *China Messenger*. It gives a short account of the organization and causes of the outbreak of the "I-Ho-Chuan," the sufferings of missionaries and native Christians, and the relief by the allies. The account is not as complete or as thrilling as many others, but gives the main facts in a reliable and readable form. Mr. Beals believes the outlook to be full of promise, while full of problems and difficulties. It is a time to advance in works of faith and labors of love. *

History of the Unitas Fratrum. By Bishop De Schweinitz. Moravian Publishing Co., Bethlehem, Pa.

We have already noticed Prof. J. Taylor Hamilton's "History of the Moravian Church," which is really a continuance of this. The account of the inception and growth of the

Brotherhood from the days of John Huss, down through the first quarter of the eighteenth century, and the "resuscitation" of the Unitas Fratrum. We need only say of this volume as of its companion volume, that it is indispensable to any complete missionary library, and contains a fascinating story of the rise and progress of an Apostolic Church.

THIRTY EVENTFUL YEARS IN JAPAN. By Rev. M. L. Gordon. 8vo, 119 pp. Maps, Illustrations, Index. Paper. American Board, Boston.

Dr. Gordon, who died last year, was one of the ablest of the Japan missionaries. His 28 years of missionary service has left its mark on the Japanese, and he has seen the land of his adoption grow from hostility to everything Christian or Occidental to friendliness and receptivity. He gives us in this pamphlet the fascinating history of the events which marked the wonderful transformation that has taken place in Japan during the last 30 years. His record has especial reference to the work of the American Board, but it has lessons and facts and suggestions for us all. *

HUNTS ON MY HOBBY-HORSE. Gertrude T. A. Frere. Illustrated. 8vo, 48 pp. 2*s*. Church of England Zenana M. S., London.

This book is written for the purpose of interesting children in foreign missions. It is the story of how a charming lady missionary interested boys and girls in the people of India and China, by taking them to ride with her on her pet "hobby-horse." The story is bright and interesting, and the facts are just those which children should know and like to hear about —small feet in China, snake charmers in India, modes of travel, and child life in Asia. Incidentally there are numerous hints on methods of dealing with children—*e.g.*, "Cousin Grace never said 'I will take the children,' but, 'May the children take me.'"

The illustrations add much to the attractiveness of the book, and convey not a little information as well. *

EAST AND WEST. Mary N. Tuck. Illustrations. 8vo, 220 pp. 2*s*. 6*d*. London Missionary Society.

These are stories of life in India and Burma told at a missionary band of English boys and girls. They are stories of Hindu gods and children, of missionaries and their experiences, calculated to interest boys and girls in their brothers and sisters in Asia. The serious purpose of the book does not prevent its being thoroughly readable and adapted to children. The information given is of course reliable and the influence is wholesome. *

THE KOREA REVIEW. Edited by Homer B. Hurlbut. Seoul, Korea.

This magazine, which began in January, replaces the *Korean Repository*, which was recently discontinued. Like its predecessor, it is filled with valuable articles on the country, people, and customs, and the missionary work. We recommend it to all who are or who are willing to become interested in Korea. *

THRILLING EXPERIENCES OF THE MISSIONARIES OF THE CHINA INLAND MISSION IN CHIHLI PROVINCE, CHINA, DURING THE "BOXER" TROUBLES OF 1900. By Mr. and Mrs. Green. Pamphlet. 10 cents. Presbyterian Mission Press, Shanghai.

This personal narrative of persecutions, flight, hiding, discovery, hardships, and final escape of the authors and the family is indeed thrilling, and as well as any history we have seen puts vividly before us the character of the Chinese upheaval and the sufferings of the missionaries. *

# GENERAL MISSIONARY INTELLIGENCE.

## AMERICA.

**Choice Fruit of Self-denial.** Columbia University has received from a donor, whose name is not given, but who is described as a millionaire who has devoted a considerable amount of study to Chinese matters and admires the Chinese, the sum of $100,000 to establish a department for the study of Chinese language, customs, and literature. The donor—an old man—sent President Low a letter of explanation, in which he stated that the sum donated represented what he might have spent during his life on whiskey and tobacco.

**Work of Baptist Women.** These figures set forth something of what the women have done who are connected with the Baptist Missionary Union: Receipts for last year, $100,043; schools, 367; pupils, 14,033; Biblewomen, 112; baptisms, 845.

**Presbyterian Reinforcements.** At the recent fourth conference of the newly appointed missionaries of the Presbyterian Board 46 missionaries under appointment were present, 16 ordained ministers, and 27 women; 9 are assigned to China, 10 to India, 6 to Korea, and 2 to Japan, 4 to Persia, and 3 to the Philippines; Africa is to have 3, Brazil 2, Siam 2, and Chile 1; 4 are unassigned. Officers and members of the board, veteran missionaries and eminent friends of the cause discussed the results of past efforts, the best methods of winning heathen souls, the doubts and fears of timid novitiates—every phase of the past and every widening hope of the future. Afternoon hours were given to the inspection of mission and philanthropic work in the city.

**Bible Circulation.** The report of the American Bible Society for 1900 shows that its total issues for the year, at home and abroad, amount to 1,554,128 copies—147,327 above the previous year. Of these, 580,513 were distributed in the United States, and 973,615 in foreign lands—an increase of 141,118 in the foreign distribution. More than half of the issues were printed at the Bible House, New York. Of the remainder, a large part were printed in Syria, Turkey, Siam, China, and Japan. The total issues of the society during 85 years amount to 68,923,434.

**Mission Study for Laymen.** The Advisory Committee of the Forward Movement for Missions of the American Board called their first general council July 6th to 15th, to meet at Silver Bay, on Lake George. They invited "men of the Congregational churches of the United States and Canada." The Student Volunteer Movement needs a correspondingly vigorous movement for sending forth those who are ready to go, and it is the home department as the base of support that it has now sought to inspirit and strengthen. The first council was held at Plymouth, Mass., last March, and it is proposed to hold one within the bounds of every Congregational conference in the country, with the aim of enlisting and training leaders in the home department of the foreign work. A considerable number of business men were invited to attend the general council at Lake George. The program was varied. A course of daily studies on "The Beginning of Christianity," conducted by Professor Bos-

worth, of Oberlin, a daily Free Parliament on Ways and Means, conducted by the Rev. Harlan P. Beach, of New York, with the aid of other practical men, and a Conference on Bible Study and Missions, led by Mr. L. D. Wishard, the director of the Forward Movement, were assigned to the mornings, while the evenings were occupied mainly with addresses and special subjects. We shall refer to this conference more fully in our next issue.

**America's First Missionary Society.** The American Board of Foreign Missions was founded in the year 1810. "The Society for Propagating the Gospel among the Heathen," the Moravian organization, antedates the American Board of Foreign Missions, having been founded in 1787. The first missionary society of the Moravian Church in the United States, "The Society for the Furtherance of the Gospel," was formed in Bethlehem, Pa., in August, 1745, and was the predecessor of the association mentioned above.—*The Moravian.*

**Missionary Speakers' Bureau.** The Archdeaconry of Washington has established a Bureau of Information in regard to speakers on missions, with headquarters at Trinity Parish Hall, Third and C Streets, N. W., Washington, D. C. A register has been provided, in which speakers who are visiting Washington may inscribe their names, temporary residence, length of sojourn in the city, topics upon which they are prepared to speak, and fields of missionary work in which they have labored. The Junior Auxiliary will have charge of this bureau, and desires to be informed of the approaching visits of any speakers who are willing to volunteer their services. This would be an excellent example for other cities to follow.

**Evolution of the Negro.** According to Booker T. Washington the evolution of the blackman from savagery into Christian civilization is one of the marvels of this age. "This evolution has taken place to such an extent that I am safe in saying that nowhere else in the world can there be found 10,000,000 people of African descent whose industrial, mental, and religious condition is so advanced and so hopeful as is that of the nearly 10,000,000 negroes to be found in the United States. If the negro follows the lead of the white man in the worst things he also follows him in the best. The transformation of the 20 heathen slaves into a great race that now has 21 city Young Men's Christian Associations and 54 college associations, reaching and lifting up thousands of men, all within less than three centuries, represents one of the most wonderful evolutions of any age among any people. In every part of this country the race is coming up. It is sometimes creeping up, sometimes crawling up, sometimes bursting up, but nevertheless in some form it is coming up."

**Italy in Pittsburg.** The last Sunday of June was a high day in the history of the *Evangelica Chiesa*, or Italian Presbyterian church of Pittsburg. It was their communion Sabbath. Malta Hall, in Sheridan street, in which the congregation meets at present, was filled with more than a hundred serious worshipers. Fourteen new members were received into the fellowship of the Church, 10 on profession of their faith, and 4 on certificate. Two elders from the East Liberty

church distributed the elements. Rev. D. Moore also took part in conducting the service. This mission church is doing excellent Christian work. Its minister, Rev. Thomas Fragalee, is a very earnest and zealous laborer and a fervent preacher of the truth. His people prize his ministry very highly.

**A Chinese Reformer in San Francisco.** John Ming, of the San Francisco Christian Endeavor Society, single-handed, prosecuted 4 Chinese gambling establishments, secured 2 convictions, and so stirred the city that the mayor ordered all its gambling dens closed. Endeavor work, the night-school for Chinamen, and the love of Jesus Christ deeply moved Ming in view of his fellow countrymen being given up to gambling. His pastor, Rev. C. T. Brown, was his friend at court in explaining to him American law, what sort of evidence to secure, how to meet cross-examination, etc., and his testimony could not be shaken. But Ming had very dark weeks. Dr. Brown went to Chicago on home missionary business. Ming was persecuted, his life threatened, and true Christian friends advised him to desist. The tears rolled down his wrinkled face. He had but one answer, "*That gamble must stop, if I die.*"

**How Our Chinese Shame Us.** The Congregational Chinese Endeavor Society of San Francisco, Rev. Jee Gam, pastor, has made splendid records heretofore in missionary giving. This year, with about 44 present active members, it has $1,521.88 for missions. Is there a society in the world that has done better? It proposes to open 3 missions in South China, involving the support of 3 missionaries and a traveling evangelist.

**Unexplored Canada.** Adventurous travelers need not sail to Africa or even to South America in order to find regions yet unexplored. The director of the geological survey of Canada asserts in his last report, as quoted in the *Scientific American Supplement*, that there are more than 1,520,000 square miles of unexplored lands in Canada out of a total area computed at 3,450,257 square miles. Even exclusively of the inhospitable detached arctic portions, 954,000 square miles are for all practical purposes entirely unknown. The writer goes on to say:

Beginning at the extreme northwest of the Dominion, the first of these areas is between the eastern boundary of Alaska, the Porcupine River, and the Arctic coast, about 9,500 square miles in extent, or somewhat smaller than Belgium, and lying entirely within the Arctic circle. The next is west of the Lewes and Yukon rivers, and extends to the boundary of Alaska. Until last year 32,000 square miles in this area was unexplored, but a part has since been traveled. A third area of 27,000 square miles—nearly twice as large as Scotland—lies between the Lewes, Pelly, and Stikine rivers. Between the Pelly and Mackenzie rivers is another large tract of 100,000 square miles, or about double the size of England. It includes nearly 600 miles of the main Rocky Mountain range. An unexplored area of 50,000 square miles is found between Great Bear Lake and the Arctic coast, being nearly all to the north of the Arctic circle. Nearly as large as Portugal is another tract between Great Bear Lake, the Mackenzie River, and the western part of Great Slave Lake, in all 35,000 square miles. Lying between Stikine and Laird rivers to the north and the Skeena and Peach rivers to the south is an area of 81,000 square miles, which, except for a recent visit by a field party, is quite unexplored. Of the 35,000 square miles southeast of Athabasca Lake, little is known, except that it has been crossed by a field party *en route* to Fort Churchill. East of the Coppermine River and west of Bathurst Inlet

lies 7,500 miles of unexplored land, which may be compared to half the size of Switzerland. Eastward from this, lying between the Arctic coast and Black's River, is an area of 31,000 square miles, or about equal to Ireland. Much larger than Great Britain and Ireland, and embracing 178,000 square miles, is the region bounded by Black's River, Great Slave Lake, Athabasca Lake, Hatchet and Reindeer lakes, Churchill River, and the west coast of Hudson Bay. This country includes the barren grounds of the continent. Mr. J. B. Tyrell recently struck through this country on his trip to Fort Churchill, on the Churchill River, but could only make a preliminary exploration. On the south coast of Hudson Bay, between the Severn and Attawapishkat rivers, is an area 22,000 square miles in extent, or larger than Nova Scotia; and lying between Trout Lake, Lac Seul, and the Albany River is another 15,000 square miles of unexplored land.

South and east of James Bay, and nearer to large centers of population than any other unexplored region, is a tract of 35,000 square miles, which may be compared in size to Portugal.

The most easterly area is the greatest of all. It comprises almost the entire interior of the Labrador peninsula or Northwest Territory, in all 289,000 square miles, or more than twice as much as Great Britain and Ireland.

**Statistics of American Converts.** The *Evangelisch-Lutherisches Missionsblatt* gives the following statistics for 1901 of Protestant converts from heathenism in America, not counting the negroes in the United States:

| | |
|---|---|
| Alaska | 9,000 |
| Greenland | 10,000 |
| Labrador | 1,300 |
| Canada | 40,000 |
| WEST INDIES. | |
| Moravians | 40,000 |
| Baptists | 130,000 |
| Methodists | 150,000 |
| Anglican | 380,000 |
| Moskito Coast | 5,300 |
| British Guiana (29,000 Moravians) | 143,000 |
| Tierra del Fuego | 200 |
| Total | 908,800 |

**Presbyterians in Spanish America.** This table relates to the work of the Presbyterian Church in the lands lying to the south of us, the fruit of about 40 years:

| | Population. | Mission Established. | Missionaries. | Churches. | Communicants. |
|---|---|---|---|---|---|
| Mexico | 12,619,959 | 1872 | 23 | 68 | 4,398 |
| Guatemala | 1,535,632 | 1882 | 4 | 2 | 105 |
| Brazil | 14,333,915 | 1859 | 26 | 32 | 3,500 |
| Chili | 3,049,352 | 1873 | 13 | 9 | 426 |
| Colombia | 4,000,000 | 1856 | 19 | 2 | 38 |
| Totals | 35,538,858 | — | 85 | 113 | 8 517 |

## EUROPE.

**English Friends and Missions.** The British Friends gave $94,340 last year for work in the foreign field. Of the 82 missionaries (wives included), 29 are in India, 19 in Madagascar, 18 in Syria, 13 in China, and 3 in Ceylon. Five of the number are medical missionaries, 4 men and 1 woman.

**English Presbyterian Missions.** The society having this work in charge reports an income of $186,225; 64 Europeans and 301 natives engaged in toil, 95 churches, 7,157 communicants, and 12 hospitals in which 40,000 patients were treated last year. The work centers in Amoy, Swatow, Formosa, Singapore, and India.

**Müller's Faith Still Lives.** It is known that the Rev. James Wright, his son-in-law, succeeds the Rev. George Müller in the management of The Scriptural Knowledge Institution, and the Orphan Houses at Bristol. These institutions are carried on upon substantially the same principles upon which they were founded. The main one of these was that of

entire dependence upon God to provide for their temporal support. In a late statement Mr. Wright has the following in regard to God's providential provision: "In one respect this display of His revealed character has surpassed that of all the former 66 years of its career. I refer to the receipt of a legacy of £18,000 to the orphan fund. This sum exceeded by about £7,000 the largest amount ever before received in a single payment."

**French Catholic Activity.** The following figures illustrate the growth of a well-known Roman Catholic missionary society. They are quoted from a recent number of *Illustrated Catholic Missions*, and refer to the Société des Missions Etrangères de Paris. The periodical referred to compares the statistics for 1822 with those for 1899. The number of missionary bishops has increased from 5 to 34; missionaries, from 33 to 1,099; ecclesiastical students, from 250 to 2,121; churches and chapels, from 10 to 4,690; adults baptized, from 800 to 46,003; catechumens receiving instruction, from 100 to 60,000; native priests, from 120 to 598.

**Missionary Beginnings in Germany.** The people who in the year 1800 turned the missionary thought into deeds, stood apart from the broad highway of the spirit of the age. There were, it is true, the wise and noble after the flesh among them, but their predilection for the conversion of the heathen was so much the more imputed to them as a singular fantasy.

The houses of God were not to be used for missionary meetings, and the state organs, mistrusting every social religious impulse, so far as it was not ecclesiastically sanctioned, cut short the freedom of missionary union and collections. The Hamburg Missionary Union, in its statutes of 1828, prescribed literally the following rules, evidently having been previously instructed by the city government as to the utmost allowable limit of its freedom of movement:

The number of friends of missions that pledge themselves to attend the meetings must not go beyond 12. Now and then one may bring a friend with him; but at most there must not be more than 16 together. Ladies, until further order, must not attend these meetings, altho we reserve the right of perhaps deciding otherwise about this. On leaving the meetings every one is urgently besought to go quietly home, and not to draw attention by conversations in the street.

Who, in view of such pitiful and narrowing precautions, can wonder that the missionary impulse of that time did not remain free from one-sided and even unhealthy ways?—*Evangelisches Missions-Magazin.*

**German Students and Missions.** The federation in Germany of students in missionary work can not boast large numbers, but both in numbers and in interest it has shown perceptible growth during the past four years. At the recent convention of the German Student Missionary Alliance at Halle a hundred or more students were in attendance, besides many pastors and laymen; there were also delegates from the Students' Associations of Holland and Switzerland. Compared with the five thousand Student Volunteers in America, the numbers in Europe seem proportionately small. The members of this Alliance have found it regarded by students of law, medicine, or philosophy as belonging only to the theological domain. All the conferences of the German Students' Alliance so far have been held at Halle, a town traditionally favor-

able to aggressive missionary work. At the recent meeting the address of welcome was delivered by Dr. Johannes Lepsius, of Berlin, the celebrated Orientalist and leader of the Oriental Mission. The devotional hour was led by Dr. Hering, Professor of Practical Theology at Halle. The sermon was preached by Dr. Creamer, Professor of Theology at Greifswald and one of the strong evangelical men of Germany. On the following day an address was delivered by Professor Kähler, Professor of Theology at Halle, who enjoys an international reputation; he is an especial favorite of American students. The principal address at the conference was delivered by Professor Warneck, who occupies the honorary professorship of missions at Halle, the only chair of its kind in Germany.

**Lectures on Missions in Universities.** The *Missions-Blatt* of the Moravian Brethren mentions the interesting fact that in no fewer than 13 continental universities this winter lectures on missions are among the courses delivered by members of the staff. These universities are Berlin, Basel, Bern, Halle, Marburg, Erlangen, Göttingen, Königsberg, Leipzig, Jena, Strasburg, Lausanne, and Paris. In 11 of the universities there are university missionary societies, which last winter numbered 357 members.—*Mission World.*

**Statistics of Basel Missions.** From 1890 to 1899 the Basel Cameroon missions in West Central Africa advanced as follows:

| | 1890 | 1899 |
|---|---|---|
| Stations | 4 | 9 |
| Out-stations | 20 | 133 |
| Missionaries | 9 | 28 |
| Female Missionaries | 3 | 11 |
| Native helpers | 23 | 130 |
| Members | 256 | 2,282 |
| Scholars | 344 | 3,372 |

For the last five years there have been in the Basel missions the following number of expulsions in proportion to members and baptisms:

| | FOR EVERY 100 MEMBERS. | FOR EVERY 100 BAPTISMS. |
|---|---|---|
| At Cameroon | 9 | 40 |
| " Gold Coast | 2.5 | 40 |
| " China | 1 | 13 |
| " India | 0.5 | 20 |

| FOR EVERY 100 EXPULSIONS. | |
|---|---|
| Cameroon | 25 readmissions. |
| Gold Coast | 40 " |
| China | 23 " |
| India | 68 " |

—*Le Missionaire.*

**"Away from Rome" Statistics.** The Protestant *Oberkirchenrath*, of Vienna, has published the statistics of changes from the Catholic to the Protestant Church as a result of the "Away from Rome" movement in Austria during 1900. The figures are practically official, and are as follows:

1. The Lutheran Church has gained from the Catholic 1,922 men, 1,585 women, and 740 children, or a total of 4,274; and from other sources 272 additions, making the total accessories 4,519.

2. The Reformed Church has gained from the Catholic Church 181 men, 208 women, and 63 children, or a total of 452 persons, to which are added 87 from other sources, making a total of 539.

This makes 5,058 accessories to Protestantism in a twelve-month, and of those 4,699 came from the Catholic Church.

On the other hand, the Lutheran Church lost to the Catholic 433, and to other churches 36, or a total of 469; while the Reformed Church lost to the Catholic 272, and to other churches 344, or a total for both churches of 813, of whom 705 became Catholic.

This makes a total net gain for the two Protestant churches of 4,245, against the Roman Catholics' gain of 3,994.

A year ago a similar official report was published for 1899, from which it appeared that the total gains for the Protestant Church for that year had been 5,620, against the Roman Catholic of 5,372. This makes a total for the past two years of 11,443, of whom 10,746 were formerly Catholics. In commenting on these figures the Evangelical *Kirchenzeitung*, of Austria, the leading Protestant periodical of the country, states that the actual total of the conversions has really been higher, as many changed their

church relations before 1899, and many who have done so in the last year have not yet officially announced this step. If to these are added those who have joined the Old Catholics instead of the Protestants, or who have broken with their Church, but not yet formally connected themselves with any other, then it is no exaggeration to say that the Catholic Church in Austria has lost 20,000 members as the result of this movement.

## ASIA.

**Light Spreading in Turkey.** The annual report of Anatolia College at Marsovan gives the number of students as 252, of whom 178 are Armenians and 74 Greeks. Nearly 100 of these students are, to a greater or less extent, meeting their expenses by labor in the self-help department. The report says:

> No institution enters upon the new century with a more open door before it than Anatolia College. It has not far from half of Asia Minor for its proper field, while pupils come also from Greece and other regions as distant. As concerns the number of candidates for admittance, nothing remains to be desired; the number of applicants has for several years been beyond the capacity of the buildings. The people of the land are more and more eager for education.

**Turkey Makes Payment at Last.** For years and years claims for losses suffered by Americans during the massacres have been pressed by our government, but payment was stubbornly resisted, in spite of all that such men as Terrill, Angell, and Strauss could do. But now at length Minister Leishman sends word that $95,000 have actually been paid, the bulk of which will fall to the lot of the American Board, whose college buildings were destroyed at Harpoot and Hintab.

**Deaconess Homes in Turkey.** It was in 1851 that Fliedner commenced his work at Jerusalem in a small house, which had to serve for hospital, dwelling, and training-home. This modest beginning has developed into the spacious training institute, Talitha Cumi, outside the gates, where 9 sisters are stationed and 127 girls are trained. Associated with it, and not far from it, is the stately hospital, with accommodation for 800 patients, under the superintendence of Charlotte Pilz, a venerable worker (now in her 82d year), who has been at her post at Jerusalem ever since 1855. The next station was Constantinople, where the hospital is managed by 13 sisters, and where 2 others are conducting an infant-school. At Smyrna was established a higher grade school for girls, the first of its kind in the East, and an orphanage, where 130 Armenian girls have found a refuge. Among further extensions may be named a hospital and an orphanage at Beirut, a convalescent home for the sisters on the heights of Lebanon, an infirmary at Alexandria, and a hospital at Cairo. About 100 sisters are busily engaged on these various stations, and when it is considered that at first no Mohammedan would condescend to come under a "Christian dog's" roof, the success of their work is conspicuous. The confidence of the Mohammedan population has been gained to such an extent that, from the sultan down to the poorest, application is made for their services.

**Missions No Grievance in India.** The Bishop of Bombay says: "The days are long past when the people of India regarded the preaching of a foreign faith as a grievance. Whether by virtue or necessity

they have acquiesced in the policy of a fair field for all faiths, and in the case of Christian missions they have learned to value them for the wholesome moral influences which they diffuse all around, and we absolutely subscribe to Lord Lawrence's opinion that the missionaries have done more than all other agencies combined to benefit India."

**A Great Beneficence.** The Lady Dufferin Fund, named for the noble wife of Lord Dufferin 16 years ago, then Viceroy of India, was established to secure medical and hospital treatment for women of India, who for generations had endured frightful tortures in the name or pretense of healing their physical maladies. Nearly 350 hospitals and dispensaries have been established, all under the care of women physicians, graduated from the best medical colleges of England, with the help of 400 assistant surgeons and trained nurses. Over 1,500,000 patients are now treated yearly, and hundreds of natives are being educated as doctors and nurses.

**Converts in India.** Says Sir Charles Elliott, speaking from long and intimate acquaintance with the facts:

With regard to the number of converts made, while the general population of India has risen in the last 20 years by 20 per cent., the number of Christians of all kinds has risen by more than 60 per cent., and the number of non-Roman Christians by 145 per cent. Then turn to the question, "What is the quality of those converts?" Of course, the answer is that the quality is of all kinds. The great majority of the converts belong to the aboriginal races, with whom there does not exist any very great attachment to their ancestral beliefs, so that Christianity has a special advantage in presenting itself to them, and it is among them that the largest proportion of the converts have been made. But there have also been a very considerable number of converts from those races which are called the Aryan races, those races in which the institution of caste exists. The institution of caste is the greatest difficulty which has to be dealt with, because caste is the social and religious influence which holds the people back more than anything else from any change. It is difficult to conceive any restriction which could be put on a man greater than the feeling that by making a change he would break off all his old connections, and that he would be cast out from his family, and that his wife and his children would reject him, and that he would be altogether an outcast in the place in which he had hitherto lived. It is impossible to conceive that any man would go through such a trial with a light heart carelessly, and it is hardly possible that he would do it even for the sake of gain. I think that we may justly say that it is impossible for conversion to take place in such circumstances except by the action of the Spirit of God upon the conscience and the soul of the man who is converted.

**A Hindu's Tribute to Christianity.** Christianity makes visible progress. There are educated Hindus who see plainly enough that the hope of individual and national salvation lies in the Christian religion. One of them wrote:

I have given the subject of social reform my best thought and attention these twelve years. My conviction is that the liberal education of women and the consequent happiness of the home is possible only in the Christian community. It is Christianity that permits the postponement of the marriage of girls. It is Christianity that allows widows to remarry. It is Christianity that gives fallen women a chance of reclaiming themselves from evil ways. It is Christianity that allows foreign travel. It is Christianity that teaches the dignity of labor. It is Christianity that allows all facilities for being rich, wise, and philanthropic. It is Christianity that gives free scope for women to receive complete education. It is Christianity that gives salvation without the laborious and multifa-

rious ceremonies. If ever the Hindus are to rise in the scale of nations, it must be by Christianity, and Christianity only. Some of my Hindu brothers may say that agnosticism or atheism may produce these results; but I do not believe in that. Man can not do without religion.—MR. SLATER, in the *Harvest Field*.

**The Tibet Prayer Union.** This is the name of a society which sends out a quarterly paper from Tarduf, Polmont Station, No. B., and reports from time to time the efforts made to force an entrance into that Closed Land from the western, the southern, and the eastern borders; or by the Moravians, from Leh; the Church of Scotland, Kampilong; Scandinavian Alliance; Assam Frontier Mission; and the Tibet Mission Band of the China Inland Mission.

**Testimony of Griffith John.** It has, indeed, surprised the "man in the street" to read that one-third of the whole number of foreign residents in China are missionaries—that there are nearly 3,000 of them; and it is just as well that it should be recognized generally and universally that these missionaries

"represent all that is highest and best in the religious and social life of Christendom, and as such they are respected more highly by the people than any other class of foreigners. They have among the people tens of thousands of genuine friends, among whom there are multitudes who would, in times of danger, lay down their lives in their defence. . . . The missionaries are here for the good of China, and the Chinese are not altogether ignorant of the fact. Speaking of the Protestant missionary, I (Dr. Griffith John, of forty years' experience at Hankow) can say emphatically that the masses of the people do not hate the missionary, and the longer he lives among them *the more friendly they become*. . . . The fact is, the missionaries are emphatically *the friends of the people*, and the people are becoming more and more convinced of the fact every day. The missionaries are more than religious teachers; they are *benefactors* of the people in every sense of the term. The poor are taught in their schools, the sick are healed in their hospitals, and the helpless are helped by them in manifold ways. . . . The missionaries are not perfect men, but they are true men, and they love China. They love China for Christ's sake, and their one ambition is to promote the well-being of her people."—*C. M. S. Intelligencer*.

**Timothy Richards on Indemnities.** The new Governor of Shansi, on taking the seals of office and finding affairs in great confusion, sent for the enlightened taotai, Shen Tun-ho, and asked his advice. He recommended that Rev. Timothy Richards, a man in high repute for his wisdom, be asked to come and give his advice. On being informed of the matter, Li Hung-chang and Prince Ching asked Mr. Richards first to visit them, which he did. He then drew up his suggestions, which he presented to the Governor of Shansi and to Li Hung-chang, and the latter is reported to have been exceedingly pleased with the moderation of Mr. Richards' views, and to have exclaimed that never yet in China had there been such an enlightened and moderate gentleman, and that if his suggestions could be put into effect there would be no more missionary troubles in the empire. He wishes envoys were as moderate. Mr. Richards' suggestions were as follows:

As to the punishment of those who had murdered foreigners he says nothing, as that is in the hands of the plenipotentiaries; and as to the murderers of converts, he knows they are legally guilty of death, but as they were under evil official and Boxer influence he does not ask for the punishment of more than one single leader in any prefecture in which there were murderous riots, as a warning for the

future. If the guilty ones will repent, the missions will ask for their pardon. Next, those who lost their property and homes should be indemnified, and widows and orphans supported; and, as a fine, 50,000 taels a year should be paid for ten years to support schools of practical education, under the general charge of one well-educated foreigner and one well-educated Chinese, to correct the evils that come through ignorance. Monuments should be erected in honor of those who have been killed, stating their innocence and condemning their murderers. Missionaries who return should be treated with courtesy, and native converts treated by officials precisely like other Chinese, punished or honored as they deserve. Any who stir up fresh disturbances should be severely punished. Mr. Richards also recommends that foreign experts be at once engaged in railroads, mines, manufactures, and commerce, thereby bringing prosperity and peace.

These are the demands on the Protestant side. The Catholic Bishop of Shansi has, it is officially stated, demanded 7,000,0000 taels as indemnity for losses suffered by the converts.

**Good News from Hankow.** "You would be glad," writes Dr. Griffith John, "to see the aspect of things at Hankow just now. The hospitals are crammed with patients; the schools are crammed with scholars; the chapels are crammed with most attentive congregations. There are 50 boys at the High School, and had we room we could take in as many more. There are 13 students attending lectures at the Theological Hall, and more are wanting to come in. It is a fine sight, and very inspiring." At Hankow everything is "crammed." Further west they are only "packed." "Last Sunday morning," writes Dr. Wolfendale, of Chung King, "the chapel was packed; it is always packed nowadays, with an average congregation of about 400. We are very busy in the hospital, and indeed all our work is going on just as if the Boxer had never existed. Mr. Wilson had over 60 at his inquirers' class this evening. A fortnight ago he baptized 5 adults and 3 children."—*L. M. S. Chronicle.*

**Politicians Adopting Missionary Methods.** The success of medical missions in China has long attracted the attention of the Chinese, and in some places, as in Swatow, the wealthier men have sought to set up rival dispensaries and hospitals, but up till now with very little success. Indeed, success is impossible until Western skill, as well as Western methods in the form of dispensary and hospital, is appropriated. Unfortunately for them, the appropriation of Western skill would mean a religious revolution, the study of anatomy and physiology running counter not only to their prejudices, but to their deeply rooted ideas concerning the other world, into which they must carry, if possible, all their bodily members.

**The Boxers in Manchuria.** In the *Missionary Record* a statement is given by Dr. Christie, of Mukden, that in that district probably about 250 Protestants had been killed and 600 Roman Catholics. Adjoining districts suffered similarly. The stories of the sufferings of the native Christians are most heartrending. The majority of those who were killed were beheaded, while some were burned after being wrapped in cotton soaked with oil. One of the preachers was tortured. After his ears were cut off and his eyes gouged out, he was asked, "Do you still believe in Jesus?" "Yes, I believe in Jesus," he replied. Then his lips were cut, saying, "that will stop you." He was then slowly cut to pieces. Others

were tortured in similar ways, while some escaped marvelously. A Biblewoman in Yung-ling was heard singing a hymn when the sword came down upon her neck. An old bookseller, named Wang, was brought to a temple where many Roman Catholics had been killed. There were 200 Boxers there, their swords covered with blood. He was made to kneel, and was asked, "Do you follow the foreigners?" "No," he said, "but I follow Jesus." "Will you worship Buddha now?" he was asked. "I will worship the true Buddha. I believe in one true God," was his answer. The sword was placed on his neck, and he supposed that it was his last moment on earth, but for some reason he was spared, tho he was afterward bound tightly and severely thrashed, and his beard pulled off. Strange to say, he was subsequently liberated and was full of praises to God for his deliverance. Many other instances are given of steadfastness in the faith.

**Korea Coming to Christ.** Rev. S. A. Moffett, writing from Pyeng-yang, says: "We still continue to reap a rich harvest, and to all appearance our work is gaining in solidity and strength as it grows in extent. At our service last Sabbath we baptized 91 adults and had a congregation of more than 1,000, of whom 400 partook of the Lord's Supper."

**The Great Awakening in Japan.** A few extracts from letters from different centers in Japan will give the status of the general advance movement. Dr. DeForest writes from Sendai: "We have had an unusual experience here. There never have been such quiet and impressive meetings, and such direct preaching of the Gospel. It is certain that many people have gotten a new idea of the power and value of faith in the living Christ." From Matsuyama comes the word that "aggressive Christian work in this city grows more aggressive and more interesting with each added month of the new century. Attendance at church services has been increasing, and is decidedly larger now than for a year past." In this connection it will be remembered that the purpose of this movement was to inspire the professing Christians to a deeper personal consecration and zeal in the work of the Master and individual responsibility in carrying the Gospel to those without.

## AFRICA.

**Good News from Egypt.** In a letter from Cairo, dated Easter Eve, Rev. Douglas Thornton, of the C. M. S., writes: "Quite a movement has begun among the Moslems to examine whether Christ was really crucified or no. Doubtless the tract, 'Mohammed or Christ,' prepared the way for this. Both by us and the Americans, sheiks are just now being baptized, and several others have become inquirers. The week of the Moslem feast of sacrifice, followed by the Christian feast, was also propitious to its beginning, as people were at leisure to inquire. The depot has at times been simply inundated, sometimes as many as 80 to 100 being inside at once. This is quite a phenomenon. The behavior, too, has been excellent. A few came at first to scoff, but none do so now. Many have been deeply impressed with the message of a free Gospel, and the contrast between the story that Christ was never really crucified or died, and the hundredfold testimony of Old Testament type and prophecy on the one hand and the Apostolic contemporary witness on

the other. We have now had to strengthen our staff in the depot to meet with these people. One visitor is a sheik once vigorously opposed to our evangelistic meetings in the Mohammed Ali Street. Another, a Syrian, who was formerly a boy in the C. M. S. Bishop Gobat School, Jerusalem, and there first drank in (all unconsciously) Christian teaching."

**On to the Sudan.** The Rev. J. Kelly Giffen and Dr. H. T. McLaughlin having explored the region of the White Nile above Khartum, report in favor of beginning work at a place on the Sobat River, which they designate as Dolaib Hill, about ten miles from the entrance of the river into the White Nile, and the same distance from Tewfikiah, on that river. The government has given leave to prosecute mission work among the non-Arabic-speaking tribes of that region, and made a grant of the free use of 200 acres of land for the station. The mission will be a distinct one, to be known as "The Sudan Mission"; $5,075 have been appropriated out of the Sudan Mission Fund for the expense of the work for the current year. Messrs. Giffen and McLaughlin will return to the field in August, and at once open up the work.

**Bishop Tugwell in Hausaland.** Bishop Tugwell, writing in *Niger and Yoruba Notes*, reviews the past year's work in Hausaland, and says: "It must be admitted that we have failed to *establish* a mission, but the effort can not be regarded either as premature or fruitless. We have gained a great deal of experience, which ought to be of much value in days to come. We have learned much regarding the country, its people, its climate, its foods. Hausaland is no longer a great unknown country, shrouded in mystery and hard of approach. We have ascertained the attitude of the people toward Christianity, Western civilization, education, etc., and are satisfied that the reports of the fanaticism of the Hausa Moslem have been greatly exaggerated. We have been treated with respect not only by the people, but by their mullams, altho we have not disguised the fact that we are Christian teachers, and that our mission is to proclaim Jesus Christ as God and Man and the Savior of the world. At first we were careful to avoid the names of Christ and of Mohammed, basing our teaching on the lives of the Old Testament saints; but during the last six months we have taught the people plainly concerning Christ, and, more recently, have contrasted Christ and Mohammed. Our teaching has excited no violent opposition; on the contrary, many have asked for fuller teaching. We have gained the confidence and regard of many in Kano, Zaria, Gierko, and the neighborhood. The distinction between the European soldier and the European missionary is now understood by a large number of people. We have been enabled to preach daily, in sundry places and to people coming from all parts of the Hausa States. Viewed as an evangelistic effort alone, our mission could not be termed a failure. During the seven months spent at Gierko, people have been enabled to witness the daily life of a Christian community. All who have sought help have been welcomed, while many of the destitute have experienced for the first time the meaning of Christian loving-kindness. Good progress has been made in the study of the language, and Dr. Miller has translated the Gospel according to St. Luke, The Acts of the Apostles, and has compiled "Notes" on Hausa grammar.

**Enlargement on the Gold Coast.** The Basel Missionary Committee, in spite of a disquieting deficit in the home treasury, has decided to open this year a large new station at the Gold Coast. This extension is made necessary by reason of 1,000 Christians scattered in a dozen little communities, much threatened by Islam, and too far removed from the mother station to be conveniently superintended and directed. The 28 missionaries of the Basel Society at the Cameroons have made, during the 15 years since they received this mission from the Baptists, a very gratifying progress. At last dates they had 9 stations, 133 annexes, 2,282 Christians, 3,372 pupils in schools, and 14 young men in training as evangelists. The translation of the New Testament is now completed. The good news also comes that Fernando Po, an island in the Bight of Biafra, has been transferred from Spanish to German hands.

**Sorrow on the Zambesi.** Sad tidings continue to come from this mission. M. George Mercier has died, and still another family has been obliged by ill health to return to France. "That which deeply afflicts us," writes M. Coillard, "is the desperate indifference of our poor Barotses. In a sermon lately I drew their attention to the graves which are multiplying and which still do not check the zeal of the churches that sent us, nor of the new missionaries who continue to come, full of enthusiasm for preaching to them the Gospel. I made an enumeration of these graves since 1877, counting also the children and the Basutos (evangelists from Basutoland), and I reached the number of 30. This discourse did not move the chiefs. 'What is that to us?' said they. 'We never asked the missionaries to come; they are here of their free will. And then, is it not God who made our country what it is?'" In the midst of their deep trouble, M. Coillard is still able to say, "From this chaos which disconcerts us, but which accomplishes the designs of God, shall shine forth the splendor of His glory." A reinforcement of 5 new missionaries left France in April last, undeterred by all these discouragements.

**Baptisms in Uganda.**—From October 14, 1900, to February 21, 1901, Bishop Tucker held confirmations, and confirmed 1,353 candidates. The bishop left Mombasa on April 19th, and reached London on May 13th. Before leaving Mongo he held a confirmation at which a record number of candidates were confirmed, 176 men and 236 women (412 in all). Eighteen of the candidates walked 100 miles from one of the adjoining provinces to be present.

**The Future of South Africa.** The *Nordisk Missions Tidskrift* remarks that our common assumption that the Cape Colony is a Christian country takes into account only the whites, the half-breeds, and the Hottentots. Of these last two classes, out of 300,000 only 60,000 are still heathens. Yet they are people that have no future—a wreck, moored in the harbor, which will never put out again into the sea of an active life. Add to these the Kafirs, and out of the whole population of 1,200,000 only 300,000 are baptized. In Natal, out of 600,000 blacks only 36,000 are Christians; in Basutoland, out of 218,000 there are 50,000 Christians; in the Orange Free State, 36,000 out of 130,000; in the Transvaal, 70,000 out of 650,000 natives. The *Tidskrift* says:

It is the vitally strong peoples

of South Africa—that is, the Basutos and Bechuanas, the Kafirs and Zulus—that have South Africa's future in hand. It is neither the Boers nor the English. The fall of the Boer states is a righteous retribution for the tyranny with which they, especially the Transvaal, have sought to hold the natives in bondage. It is only reluctantly that they have yielded room to missionary effort, which on the other hand finds a powerful support in the English government, so far as this is not cramped by colonial self-government.

**Africa and the "Black Peril."** If the "yellow peril" looms ominously in Asia, the "black peril" threatens to assume no less serious proportions. America feels the gravity of it already. So too will South Africa at no distant date. The Kafir race in peace multiplies at an alarming rate. Given fifty years of peace and good government and education, and that race will be the predominating race in the Cape and its allied colonies. The British empire has added several millions to its subjects in the heart of Africa. By the end of the twentieth century Britain will have a "black peril" of her own as serious as the "yellow peril" that threatens to mar the peace and security of the world. The remedy is the same—namely, the Christianizing of the native race. It seems a selfish argument, but it is sound.

The great African task of the twentieth century is this Christianizing of the people of this continent. With perhaps the sole exception of Portugal, every European power will hold to the portion of African territory which it possesses at present. So, to all intents and purposes, the game of grab has ceased because there is nothing more to grab. We must deal with what we have acquired, and deal with it from the first effectually. It must be no mere process of producing and administrating a revenue. Self-support is not the first element in states any more than in missions. It absorbs energies which should be devoted to the elevation of the people. If we look on them merely as tax-paying machines, without body or soul to be cared for, we shall do our own selves the greatest possible injury, and those who come after us will be the greatest sufferers.

Our children will reap the fruit of what we are sowing to-day. The spectacle of 20,000,000 Mauser-armed Chinese is a terror to civilization even in the thought of it—as great as that of the Huns to the peace of the Roman and Teuton world. A black peril added to the yellow would be a castrophe to the world's history. Christianity alone will save us from it.—*Life and Work*, Blantyre, B. C. A.

## ISLANDS OF THE SEA.

**Mohammedans in the Philippines.** "The fact that a million or more Mohammedans have been brought under our flag in the Philippines renders statehood or territorial government for some of the populations of the islands an impossibility for many years to come," said Gen. John C. Bates, formerly in command of the department of southern Luzon, in an interview here. "The Mohammedans' conversion to the Christian faith is claimed by many as hopeless, altho Jesuit missionaries have gone among them undaunted. They were won to the Mohammedan faith from their native paganism by Mohammedan missionaries who had an outpost in Borneo. The relations of the Christians and Mohammedans in Mindanao are not altogether harmonious. According to the mandate of their prophet, the latter were told to kill all unbelievers, unless such a slaughter should interfere with

their own advantage. The Jesuits deal with them so diplomatically, however, that outbreaks are infrequent. The Mohammedans will grow jealous and hostile, however, as soon as the zeal of the Christian missionary becomes greater than his tact. The United States has dealt liberally with them, however, in order to show that it has no partiality to any creed or religion. They are called Morros, or Moors, by the Spanish, after their ancient enemies. These Mohammedans welcomed our rule. They said they were glad of the protection we offer, and that they dreaded conquest from some European or Oriental power, which would use them for its own aggrandizement. Many of them practise polygamy. The example of the Sultan of the Sulus is already familiar."

**Maoris Not Dying Out.** An Auckland correspondent writes: "The New Zealand census returns give the Maori population as 42,861, an increase of over 3,000 since 1896. Nearly half a century ago Dr. Featherston said: 'The Maoris are dying out, and nothing can save them. Our plain duty, as good, compassionate colonists, is to smooth down their dying pillow.' Dr. Featherston was not alone in such pessimistic views, but altho all efforts seemed hopeless, Church and State have during the last year or two renewed a most discouraging struggle for the betterment of this noble native race, and now at last it seems as tho their efforts will be successful. First the steady decrease of the Maori population was stopped, then their number appeared to be stationary for a while, and now there is a substantial increase. Thus is rewarded the increased efforts to improve the sanitary surroundings of the race, the efforts of the Young Maori Party to improve the social life of their people, and the awakening of the Church to its responsibilities."

## MISCELLANEOUS.

**Comity in the Air.** Bishop Warne, who aided in the formation of "The Evangelical Union of the Philippine Islands," has reached the conclusion that some such union is possible in India, and would be very useful. He says the spirit of the union is abroad as evidenced in the British Federal union, the Presbyterian union in India, and in the annual conference of foreign board secretaries in the United States. Bishop Warne thinks that one executive committee could not be of much service for all India, but that there could, however, be a union and branch union by presidencies or provinces or missionary conferences, which could meet and deal with local questions. It will be remembered that the object of the Evangelical Union of the Philippines is "to unite all the evangelical forces in the Philippine Islands for the purpose of securing comity and effectiveness in missionary operations." Certainly there is a growing conviction that all friction between evangelical bodies on the field, all careless overlapping of operations or unnecessary duplication of equipment, militate against economy of energy, of money, and of life.—*Northwestern Christian Advocate.*

**Substitutes for the Saloon.** Says Rev. R. L. Melendy, writing in the *Independent:*

"The present conditions are the culminative result of a long series of events, and not to be abolished at one stroke by legislation. For reasons brought out in the study, no system of substitutes can—much less will—abolish the saloon. Gradually some of the causes for the present evil may be removed.

"By improvement in methods of lodging the people, as by model tenement houses.

"By increased facilities for obtaining cheap and wholesome food, such as is provided in the coffee-houses of London.

"By a ministration by proper authorities to such necessities as public toilet conveniences, labor bureaus, public parks, etc.

"By a more general recognition by the churches of their social mission, and by a spread of the movement already begun by the better elements of the community to furnish places for recreation and amusement and the means of social intercourse for the masses.

"By a more general spread of education—education in the trades and professions—education that leads to an equality of opportunity."

**How One Man "Endured."** A recent number of the *Church Missionary Gleaner* tells an interesting story of a Mr. Perkins, who spent 30 years of his life in the Indian civil service and rose in it to the high position of a commissioner, but who, on retiring, became an honorary lay missionary in the district of which he had been a ruler. Two years afterward he was ordained and continued to labor in the same field for 8 years longer. At the end of that time he returned home, and gave most acceptable work in the offices of the society with his pen and by his advice. Mr. Perkins has lately died, leaving a record which his friends must look back upon with pride and satifaction.

**Converted by One Verse.** Some 12 years ago a learned Coolin Brahman, who was then an ordained Presbyterian minister in India, paid a visit to the Bible House. In the course of a most instructive conversation, he was asked what first drew his attention to Christianity. He said that while waiting to see a gentleman at whose house he had called, he took up a book lying on the table, and turned to the opening page. The first words instantly arrested his attention: "*In the beginning God created the heavens and the earth.*" Being familiar with the Hindu Cosmogony, so prolonged, abstruse, and wearisome, the brevity, dignity, and self-evident truth of this assertion so impressed him that he at once procured a Bible and read it carefully, with the ultimate result that he became a whole-hearted and avowed believer both in the Written and in the Living Word.—*Bible Society Reporter.*

**A Good "Endless Chain."** A New York Legionary, a tithe-giver for 12 years, began to give a part of his tithe to educate a young man. When this beneficiary secured a position, the two started in to educate another young man. When this third young man became able to earn money he joined the other two in educating a young lady and a young man, and when we heard from them the latter task was just completed. Each time the money was repaid, and used over again for a similar purpose. They intend to continue the blessed operation.

**Mohammedans from India**, trained in the schools and colleges founded by the British, are to be engaged to teach the Mohammedans of Mindanao in the Philippines in schools founded by the United States. This is a profoundly suggestive and interesting fact.

**Every boy** of 15 is familiar with the achievements of great army and naval heroes, but if a company of young people is asked to name the heroes of the Cross, embarrassing silence follows.—S. Earl Taylor.

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